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ISHIKASHMI, ZEBAKI, AND YAZGHULAMI



ISHKASHMI, ZEBAKI,  
AND  
YAZGHULAMI

AN ACCOUNT OF THREE ERANIAN  
DIALECTS

BY  
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## PREFACE

THE genesis of this work and the materials on which it is founded are described at length in the introductory remarks, and need not be repeated here. I cannot, however, send it forth on its journey without recording my great indebtedness to Sir Aurel Stein. Not only has he honoured me by entrusting to me a portion of the valuable materials collected by him on his epoch-making journey of exploration, but, in the midst of other and far more important labours, he has also found time to read and criticize the first draft of the Introduction, and to place at my disposal geographical information, gathered from personal observation of the little-known country in which Iškāśmī has its home. He has thus conferred upon my efforts an authority far greater than I anticipated when I first undertook the preparation of these pages.

GEORGE A. GRIERSON.

CAMBERLEY

*March 1, 1917.*



## ISHKASHMI, ZEBAKI, AND YAZGHULAMI

1. Sir Aurel Stein, on his return in the spring of 1916 from his third Central-Asian Expedition (1913-16), made over to me a quantity of linguistic materials collected by him on the rapid journey which, in September, 1915, had carried him across the high mountain ranges west of the Pāmīrs, and through the chief alpine valleys drained by the uppermost Oxus.<sup>1</sup> These materials relate chiefly to the Eranian language spoken in that portion of the main Oxus, or Āb-i-Panja Valley, which lies between Wakhān (Waxān) and Ghārān (Fārān), at the great northward bend of the river, and which from its central village, takes the name of Iškāshm.<sup>2</sup>

2. The principal tongues of the valleys adjoining the Pāmīrs,—apart from Turkī, which is spoken by the Kirghiz occupying the Pāmīrs proper at the head-waters of the main Oxus branches and their tributaries,—are the “Ghalchah” (Galca) languages known as Waxī, Sarikolī,<sup>3</sup> and Šuynī (Shaw’s “Shighnī”). These have been illustrated in detail by Shaw in his well-known papers in JASB., xlv (1876), pt. i, pp. 139 ff., and xlvī (1877), pt. i, pp. 97 ff. Yüdyā, a dialect of Munjānī,

<sup>1</sup> For a brief account of the journey, see Sir Aurel Stein’s preliminary report, “A Third Journey of Exploration in Central Asia,” in the *Geographical Journal*, 1916, xlviii, pp. 210 ff.

<sup>2</sup> Sir Aurel Stein informs me that the proper pronunciation of “Ishkashim” is “Iškāshm”, with a final *ṃ*-vowel. The language is “Iškāshmī”, in which the *m* is a consonant.

<sup>3</sup> As used by Shaw, Geiger, and others, this name is spelt “Sariqōli”, or its equivalent, but Sir Aurel Stein informs me that this is wrong. He says, “I think ‘Sarikoli’ is the more correct spelling. The etymology (Turkī) may be doubtful, but I certainly always heard the *o* short, and the *k* just like an ordinary Indian *k*. I made repeated enquiries into the name, and found that it has a much wider application among the Kirghiz than is usually supposed. For the name, cf. my *Ancient Khotan*, i, p. 23, note.”

and belonging to the same group, has been briefly described by Biddulph, under the name of Yidghah, in his *Tribes of the Hindoo Koosh*, pp. cliv ff. The accounts of the first three have been summarized and investigated by Tomaschek in his *Centralasiatische Studien. II. Die Pamir-Dialekte* (Vienna, 1880), and those of all four by Geiger on pp. 287 ff. of vol. 1, ii, of the *Grundriss der Iranischen Philologie*. Besides the above languages, Geiger has also given a brief description of Yaṣnōbī, spoken beyond the Oxus in the uppermost valley of the Zarafšān River, far to the north-west of the Pāmirs. According to Geiger and others, Yaṣnōbī also belongs to the same group, but this is denied by other Eranian scholars.

In addition to these, I have myself, with the help of the authorities in Citrāl, collected specimens of several Pāmīr languages. For our present purpose, I may here mention that these included lists of words in, and translations into, Munjānī, Yūdṡā, and Zēbakī.

3. Sir Aurel Stein's new materials include a list of words and a story in Iškāšmī, a list of words in Waḡī, and a shorter list of words in Yāzyulāmī. The Waḡī list forms a valuable check, and also a supplement, to the vocabulary of that language prepared by Shaw, but, as this form of speech is fairly well known, it need not detain us further here. Suffice it to say that all the Waḡī words collected by Sir Aurel Stein are included in the vocabularies appended to this work. The Iškāšmī list and story, dealing, as they do, with a language hitherto almost unknown, are more important, and will be examined with some minuteness in the following pages.

The story is a version of the Sarikoli tale which was given by Shaw on pp. 177 ff. of his first paper, and of which a translation into Šuynī was given by Geiger on pp. 331 ff. of the GIP. The Iškāšmī version is a translation made from the Šuynī version, and not from the original

Sarikolī. It was secured by Sir Aurel Stein, together with the Lists of Words in Iškāšmī and Waḫī, in the course of his marches through the Russian portion of the Iškāšm tract, September 7-9, 1915, from Qāzī Qadam Šāh, Qāzī of Russian Waḫān. Sir Aurel Stein describes him as an exceptionally intelligent man for linguistic and other local inquiry. As he lives at Šitḫarv in Lower Waḫān, his mother tongue is Waḫī; but he spent all his youth as a *ṭālibu'l-ilm* in Iškāšm village, and spoke the language quite as fluently as Waḫī. In order to ensure accuracy, the translation was simultaneously checked by a born Iškāšmī named Daulat Qadam.

4. The River Wardōj, which is formed by the junction of two streams rising in the Hindūkuš, approaches, but does not join, the River Oxus near where that body of water takes its great bend to the north. One of these streams comes from the Dōrāh and the other from the Nuqsān Pass, both leading into Citrāl. The village of Sanglic lies in the valley leading to the Dōrāh Pass, and gives the name "Sanglicī" to the dialect spoken there and also in the valley leading to the Nuqsān Pass, as well as along the lower course of the combined Wardōj, where it passes into the main Badaḫšān Valley. Where the two head-waters meet to form the Wardōj lies the small town of Zēbak, and hence the dialect is also known as "Zēbakī". The tract of Zēbak is one of the most polyglot spots in this part of Asia. Not only has it its own local dialect, but Persian, Waḫī, and Šuynī are all in use, and Turkī is probably known to many.

Further north-east, separated from Zēbak by a remarkably easy saddle forming the watershed, lies the small but relatively fertile tract of Iškāšm, the dialect of which closely resembles Zēbakī. In fact, a comparison of Sir Aurel Stein's Iškāšmī with my Zēbakī materials shows that the two, together with Sanglicī, are all slightly varying forms of one and the same

language, which we may call "Iškāšmī". Our materials for the study of Sanglicī are of the scantiest, being confined to a short list of words given by Shaw as an appendix to his first paper; but even this is sufficient to show that, after allowing for differences of spelling, it is practically the same as Iškāšmī. Sjr Aurel Stein, to whom I am indebted for the revision and correction of the foregoing geographical remarks, here adds:—

"The linguistic unity of the district comprising Iškāšm, Zēbak, and Sanglic reflects in a striking manner the ethnic and political connexion which since early times has existed between these mountain tracts. It results itself from well-defined geographical facts. We have here an interesting illustration of the observation well known to students of geography that defiles in valleys often form more important ethnic and political boundaries than watersheds, when these are crossed by relatively easy passes and routes.

"As far as local tradition and scanty historical data allow us to go back, the tract comprising the upper Wardōj Valley, which drains into the Kokca River of Badaḫšān, and the tract of Iškāšm, extending from the main Oxus where it makes its great bend northward, have always formed a separate small hill chiefship or canton, distinct from Badaḫšān on the west and from Waḫān, the territory of the uppermost Oxus Valley, on the east. The reason for the separation of the Zēbak-Iškāšm tract is that, whereas the broad spur which descends from the Hindūkuš towards the Oxus at Iškāšm and divides it from the Wardōj drainage is crossed by a remarkably easy saddle, there are in the river valleys both towards Badaḫšān and Waḫān narrow defiles to be passed, which form serious barriers. The same is the case northward. There the succession of gorges, known collectively as l'ārān, through which the Oxus tumbles in cataracts on its course to Šurṇān, was for a distance of three trying marches wholly impassable until quite recent years, except on foot and even then only with serious difficulty.

"Iškāšm-Zēbak as well as Waḫān were ruled as distinct chiefships usually by relatives of the Mīrs of Badaḫšān, being held on a kind of feudal tenure from the far more important



and powerful principality of Badaḫšān. This time-honoured arrangement was duly noted by Marco Polo when he passed here, about 1273-4 A.D., on his way to 'Vokhān' and the 'Pamier'.<sup>1</sup> This and other early references to the Iškāshm-Zēbak tract have been discussed by me in *Serindia*, the detailed Report on my second Central-Asian expedition, now in the press.<sup>2</sup>

"At present the Zēbak tract and the greatest portion of Iškāshm, being south of the Oxus, are included in the Afṛān province of Badaḫšān. The few Iškāshm villages north of the river are under Russian administration, belonging to the wide area known officially as the 'Pāmīr Division'. Iškāshm, on the right or northern bank of the Oxus, is reckoned to extend upwards to the rocky defiles above the village of Namadgut and downwards to the hamlet of Malwāc, where the gorges of Fārān are entered. The high glacier-crowned main range of the Hindūkuš forms the great natural boundary on the south, both for Iškāshm and Zēbak. Westwards, the big mountain spur separating the head-waters of the Wardōj and Kokca Rivers fulfils the same function in the direction of Munjān. The exact position of the boundary in the lower Wardōj Valley, leading north-westwards into Badaḫšān, cannot be indicated at present."

My Zēbaki materials were prepared at Citrāl by Khan Sahib Abdul Hakīm Khan. As will be seen from the following pages, there are a few points of difference in pronunciation between it and Iškāšmī, but the two are closely related dialects of the same language. Even the few differences that do apparently exist would probably be still fewer if the spelling of the Zēbaki specimens had been as consistent throughout as has been that employed by Sir Aurel Stein for Iškāšmī.

To the east of Zēbak lies the hill tract of Munjān, the language of which is Munjānī. We have already seen that the Sanglic Valley leads south, over the Dōrāh Pass,

<sup>1</sup> This was quite correctly recognized by Sir Henry Yule in his comments on the record of the great Venetian traveller; see *The Book of Ser Marco Polo*, 3rd ed., pp. 170 ff.

<sup>2</sup> Cf. Stein, *Serindia*, i, pp. 61 ff.

into Citrāl. Having crossed the pass we come into the Leotkuh (commonly called Lutkho) Valley, belonging to Citrāl. Here the language is Yüdyā, the only one of the Pāmīr languages—apart from Waxī, which is spoken by the large Waxī colony in Northern Hunza territory (Guhyāl)—that has crossed the Hindūkuš to the south. It is a dialect of Munjānī. We thus see that Iškāšmī is bounded on the west and south by Munjānī and its dialect Yüdyā.

5. Sir Aurel Stein adds:—

“The Iškāšmī country has to its east the uppermost Oxus Valley, or Waxān, and to its north Šuṛnān. The narrow gorges of lārān, separating Iškāšm from Šuṛnān, afford room for only a very scanty population, and this, having been directly dependent, politically as well as economically, on Badaḡsān, speaks Persian, though also acquainted with Šuṛnī. To the east of Waxī and Šuṛnī, Sarīkolī is spoken in the Chinese portion of the Pāmīr territory. North of Šuṛnān lies Rōšān, ruled usually by relatives of the old chiefs of Šuṛnān. Its language is Rōšānī, a dialect of Šuṛnī. North, again, of Rōšān lies Darwāz, now administered from Buxāra, of which the language is Tājikī, lying beyond the purview of this work; but between Rōšān and the Vanj tract of Darwāz lies the long, narrow valley of Yāzḡulām (called ‘Yāzdun’ in local speech), now also under Buxāra regime.”

Its language, Yāzḡulāmī, is separated from Iškāšmī by Rōšānī and Šuṛnī and so far as the list of words collected by Sir Aurel Stein shows, has little in common with it. The inhabitants of Yāzḡulām are difficult of approach, and have long been on bad terms with their more powerful neighbours of Rōšān and Darwāz. The latter used to look upon them as robbers and semi-infidels (Kāfirs), a result probably of the long-continued feuds between the chiefs of these territories, which enabled the Yāzḡulāmīs to prey impartially on the people of either side as occasion afforded. The use of the term “Kāfir” does not imply any connexion with

the Kāfirs who inhabit the country south of the Hindūkuš, and linguistic evidence lends no sanction to such a theory. On the contrary, the Yāzyulāmi language clearly belongs to the Falca group, and is nearly related to Šuynī, with which some of the most commonly used words agree, rather than with Waḫī or Iškāšmī.<sup>1</sup>

6. As regards the relationship of Iškāšmī to the other Falca languages, it can be said definitely that it agrees more closely with Munjānī and Yūdyā than with Waḫī, Šuynī, or Sarikolī. It would take up too much space to work this out at length, but a perusal of the Vocabulary, in which the corresponding words in all the cognate languages are given, will show this; and those who may find such a comparison laborious will see the connexion plainly brought before their eyes in the comparative tables of pronouns in §§ 53 ff.

7. As the materials brought home by Sir Aurel Stein do not pretend to be in any way complete, I have in the following pages supplemented them, so far as I could, from my own Zēbakī materials. I have, throughout, carefully distinguished the two sources, so that there will nowhere be any difficulty in recognizing what rests on his authority and what on mine. The Zēbakī materials suffer under the disadvantage of not having been recorded by a trained philologist. There are hence numerous inconsequences in the spelling, especially in the representation of the vowels, so that a certain reserve

<sup>1</sup> e.g., Yz. *miθ*, Š. *meθ*, but Iš. *rōz*, W. *raṁār*, a day; Yz. *māst*, Š. *mēst*, but Iš. *mā*, W. *mūi*, the moon; Yz. *χvōr*, Š. *χēr*, but Iš. *rēmuz*, W. *ir*, the sun. Since this was written, a much fuller account of Yāzyulāmi, from the pen of the late M. R. Gauthiot, has appeared in vol. viii (1916), pp. 239 ff. of the *Journal Asiatique*. It altogether confirms the above remarks. As Sir Aurel Stein's materials were collected independently, I have retained them in the present work. I take this opportunity of expressing my great regret on receiving, simultaneously with the number of the *Journal Asiatique* that contained his article, the news of the untimely death of this valued scholar-explorer. It is an irreparable loss to Eranian studies.

must be exercised in assuming the exact sound of any Zēbakī word.

8. In regard to the general character of the Pāmīr languages, attention has been called by previous writers to the remarkable way in which ancient words have been preserved almost unchanged. Such words cannot be what in India are called "tatsamas", for the languages have no literatures to account for their artificial survival or resuscitation in modern times. Examples are: W. *tūrt*, a ford, compared with Skr. *tīrtha-*; Mj. *asti*, a bone, compared with Skr. *asthi-*; Yd. *kšīra*, milk, but Prs. *šīr*, compared with Av. *χšīra-*, Skr. *kṣīra-*; Yd. *trušna*, thirsty, but Prs. *tis*, thirst, compared with Av. *taršna-*, Skr. *tr̥ṣṇa-*. In Iš. we have *an*, other, as compared with Skr. *anya-*; *az*, I, compared with Av. *azəm*; *urk*, a wolf, but Š. *wūrj*, Yd. *wury*, compared with Av. *vahrka-*, Skr. *vr̥ka*; *trās*, fear, compared with Skr. *trāsa-*; and others, including the interesting word *rēmuz*, the sun. The origin of the last is obscure till we see the Zb. form of the same word, which is *ōrmōzā*, and which preserves the O. Prs. *u(h)uramazdāh-* almost letter for letter. In other Eranian languages the word appears only in the name of the town Hormīzd, *vulgo* "Hormuz". The identification of the sun with Ahuramazda finds a parallel in Yz., which preserves Av. *miθra-* in *miθ*, a day.

The same peculiarity is observable in the neighbouring Dardic languages spoken south of the Hindūkuš, where, for example, we have Khōwār *ašru*, but Prs. *ars*, a tear, compared with Av. *asru-*, Skr. *aśru-*; *droxum*, silver,<sup>1</sup> but Prs. *dirham* or *diram*, compared with Greek *δραχμή*; Kalāša, *kakawak*, Skr. *kr̥kavāku*, a cock, and others.

<sup>1</sup> Sir Aurel Stein writes about this word, "the term *drakhma* is found in the Prakrit of the Kharoṣṭhī documents of the 3rd-4th century A.D., which I discovered at ancient sites of the Taklamakān and Lop deserts, and of which Professor Rapson, together with MM. Senart and Boyer, is preparing an edition."

9. The following contractions for language-names are used in this work :—

Ar.	= Arabic.	Sg.	= Sanglicī.
Av.	= Avesta.	Skr.	= Sanskrit.
Iš.	= Iškāsmī.	S.	= Sarīkōlī.
Mj.	= Mānjānī.	W.	= Waχī.
O. Prs.	= Old Persian.	Yd.	= Yudγā.
Phl.	= Pahlavī.	Yn.	= Yaγnōbī.
Prs.	= Persian.	Yz.	= Yāzγulāmī.
R.	= Rōšānī.	Zb.	= Zēbakī.
Š.	= Šuγnī.		

# I. ALPHABET

10. Several systems of spelling have been used for recording the sounds of the Pāmīr languages. All are based on customary transliterations of the Persian alphabet, but special signs have had to be invented for special sounds. The most scientific system is that employed by Geiger in the GIP., but in one or two cases, such as the representation of the *w*-sound by *v* and of the *v*-sound by *w*, it is not adapted to the needs of English readers. I have therefore followed the system adopted by me for other connected languages, and the special signs used respectively by Shaw, by Geiger, and by me are shown in the following table :—

SHAW	GEIGER	GRIERSON
<i>ā</i>	<i>ā</i>	<i>ā̇</i>
<i>dh</i>	<i>δ</i>	<i>δ</i>
<i>gh</i>	<i>γ</i>	<i>γ</i>
<i>g</i>	<i>?</i>	<i>γ̇</i>
<i>kh</i>	<i>x</i>	<i>χ</i>
<i>khh</i>	<i>x̄</i>	<i>χ̇</i>
<i>th</i>	<i>θ</i>	<i>θ</i>
<i>sh</i>	<i>š</i>	<i>š</i>
<i>sch</i>	<i>?</i>	<i>ṧ</i>
<i>skh</i>	<i>ṧ</i>	<i>ṧ</i>

SHAW	GEIGER	GRIERSON
ʒ	ž	ž
ch	č	c
ts	c	ts
j	ǰ	j
dʒ	j	dʒ
w	v	w
v	w	v

The sound of *â* is that of the *aw* in "paw<sup>n</sup>".

That of *δ* is the *th* in "this".

That of *γ* is the sound of the Arabic *ḡain*.

That of *ȳ* is the softer sound of *ḡain*, resembling that of the German *g* in "Tage".

That of *χ* is the sound of *ch* in the German "ich".

That of *χ̣* is the sound of *ch* in the German "ach".

That of *θ* is the sound of *th* in "think".

That of *š* is the English *sh* in "shine". That of *ṣ̌* is a sound intermediate between that of *χ* and that of *š*, the tongue being placed considerably further back than in the latter, and the sibilant consequently coming from the back of the palate, instead of from the front. It appears, therefore, to be much the same as the Indian cerebral *ṣ*. The sound of *ṣ̌* is described as the German *ch* of "ich", sibilated so as almost to resemble an English *sh*. The *ṣ̌* is unlike *š*; for, while the former is an attempt to sibilate *χ*, the latter is an *š* pronounced at the back of the palate, with the tongue curled back (Shaw, JASB., xlvī, p. 98).

The sound of *ž* is that of the Persian *ž*.

The letters *ts* and *dʒ* are affricatæ, as in Paštō, something like an English *ts* and *dʒ*, respectively.

The other letters present no difficulty. They are sounded as in Persian.

Besides these we occasionally come across an Indian cerebral *ṭ*, in words such as Iś. *âṭ*, eight; Zb. *cuṭ*, small. These are evidently borrowed from India.

## II. PHONOLOGY

## A. VOWELS

A. *General*

11. The phonology of the Pāmīr languages has been dealt with in considerable detail by Geiger in GIP., pp. 293 ff. I shall, therefore, confine myself to supplementing what he there says by adding references to Iškāšmī and Zēbakī. Geiger's work is sure to be in the hands of everyone who may read these pages.

B. *Original Short Vowels*

12. In Iś. and Zb. there is the same confusion in the use of vowels that obtains in the other Pāmīr languages. Geiger remarks (p. 293) that so far as the scanty materials permit a general statement to be made, an original *a* seems to be best preserved in Mj. and Sg. If we take the examples given by him, it will be seen that Iś. and Zb. cannot be classed in this respect with the other two. We have:—

Av. *χara-*, Skr. *khara-*; but Iś. *χur*, Zb. *χār*, an ass.

Av. Skr. *pañca*: but Iś. Zb. *pānz*, five.

Av. *caśman-*: but Iś. Zb. *tsām*, an eye.

Av. *bastā-*, Prs. *bast*, Iś. *vūst*, bound.

Av. *hapta*, Iś. Zb. *urd*, seven.

Av. *ašta*, Skr. *aṣṭau*, Iś. *āt*, Zb. *ōt*, eight. The cerebral *t* in Iś., which should also probably appear in the Zb. form, points to an Indian origin.

The general statement as regards Mj. and Sg. is, however, as Geiger admits, not based on sure grounds.

Taking Iś. and Zb. alone, it may be noted that Iś. often has *ā*, where Zb. has *ā*. Thus, Iś. *dāst*, Zb. *dāst*, a hand; Iś. *frut*, Zb. *ferāt*, he asked; Iś. *rūi*, Zb. *rāi*, three. In Iś. the infinitive termination is *-uk*, while in Zb. it is *-āk*.

13. Similarly, original *i* and *u* are liable to change. Thus:—

Av. *spiš*, Iš. *spul*, a louse.

Av. *nurəm*, at once; Iš. Zb. *nēr*, to-day.

Av. *duγda*, Iš. *udōγd*, a daughter.

But *u* is retained in the following :—

Av. *buza-*, Iš. *vuz*, Zb. *wuz*, a goat.

Av. *✓ šu-*, Iš. Zb. *šud*, he went.

Av. *supti-*, Iš. *surd*, the shoulder.

### C. Original Long Vowels

14. Original *ā* is often represented by *ā̃*. Thus :—

Av. *pāda-*, Iš. *pu*, Zb. *pūd*, a foot.

Av. *brāta*, Iš. *vrūd*, Zb. *warūd*, a brother.

Av. *caθvārō*, Iš. *tsafur*, Zb. *tsafūr*, Sg. *safōr*, four.

Av. *✓ vaχš-*, Prs. *wāš*, Iš. *ūš*, grass.

Occasionally it is represented by *ī*, as in :—

Skr. *nāsā*, *nasta-*, Iš. *nīts*, Zb. *nīts*, a nose.

Skr. *phāla-*, *\*sphāla-*, a ploughshare; Prs. *supār*, Iš. *uspīr*, a plough.

Original *ī* is shortened in :—

Av. *vīsaiti-*, Zb. *wīšt*, twenty; W. and Yd. have *wīst*, and S. *vīst*. The Iš. form is not available.

Original *ū* remains as *ū̃* in :—

Av. *hu-*, Prs. Iš. Zb. *χūg*, a pig; the Iš. and Zb. words being perhaps borrowed from Prs.

Av. *dāma-*, Iš. *dumb*, a tail.

But it becomes *ī*, through *ū̃*, in :—

Phl. *dūt*, Iš. *dīt*, smoke. Cf. Balōcī *dīt*.

Av. *dāra-*, Iš. Zb. *dīr*, far. Cf. Balōcī *dīr*.

In this connexion we may add :—

Av. *vohuni-*, Prs. *χūn*, Sg. *vain*, Iš. *wēn*, blood.

### D. Original Diphthongs

15. For original diphthongs we can quote :—

Av. *χ<sup>v</sup>aēda-*, Iš. *χair*, sweat.

Av. *✓ vaēn-*, Zb. *vīnum*, I see.



Skr. *kapōta*-, Iś. *kuwid*, a dove.

Av. *daēva*-, Iś. *lēw*, a demon.

Av. *gaoša*-, Iś. *γōl*, Zb. *γāl*, an ear.

### E. R-vowel

16. I have noted the following instances of an original *r*-vowel :—

Skr. *ṛṣṭa*-, Iś. *frut*, Zb. *ferāt*, asked.

Av. *arəša*-, Skr. *ṛkṣa*-, Iś. *χurs*, a bear (borrowed from Prs. *χirs*).

Av. *bərəza*-, Iś. *wuž-duk*, long.

Av. *karəta*-, Iś. *kel*, a knife.

Av. *kəratə*-, Skr. *kṛta*-, Iś. *kāl*, Zb. *kal*, made.

Av. *mərəta*-, Skr. *mṛta*, Iś. Zb. *mul*, dead.

### F. Miscellaneous

17. Aphæresis of the vowel *u* occurs in :—

Av. *uštra*-, Iś. *štur*; but Zb. *uštur*, a camel.

Apocope of *i* occurs in the Zb. termination *-u*, for *-uti*, of the 3rd pers. plur. of the pres.-fut. tense of Zb. verbs. I do not know the corresponding termination in Iś.

Syncope of *u* occurs in :—

O. Prs., Av.  $\sqrt{\text{bar-}}$ , ride; Iś. *wrok*, but Zb. *verāk*, a horse, if this is the correct derivation. It may, perhaps, be referred to Av. *aurvata(-ka-)*, strong, mighty.

Prothesis of *u* occurs in :—

Av. *duγda*, Iś. *udōγd*, a daughter.

Skr. *phāla*-, \**sphāla*-, a ploughshare; S. *spur*, but Iś. *uspīr*, a plough.

With these we may possibly compare the *wu-* in Zb. *wujinjāk*, Yd. *jinkoh*, a woman.

I am unable to account for these instances of prothesis. The meaning of the words prohibits the suggestion that the *u* or *wu* represents an original *vi-*.

*Svarabhakti*.—Consonants come together quite freely in Iś., while a *svarabhakti*-vowel seems to be more common in Zb. Thus:—

Iś. *wrok*, Zb. *verāk*, a horse.

Iś. *vrūd*, Zb. *warūd*, a brother.

Iś. *frī*, Zb. *ferī*, good. •

Iś. *trās*, fear.

Sometimes, when a conjunct consonant is initial, the first member is dropped, as in:—

Av. *θrāyō*, Iś. *rūi*, Zb. *rāi*, *rā*, three.

Š. \**devusk*,<sup>1</sup> Iś. *voks*, a snake.

We have vowel-contraction in Zb. *šom*, Prs. *šawam*, I become; Zb. *tō*, thee, Av. *tava*, and similar cases.

## B. SEMIVOWELS AND CONSONANTS

### A. *The Semivowels y and v (w)*

18. Original initial *y* is retained, and is not changed to *j* in:—

Skr. *yuga-*, Iś. *yōγ*, a yoke.

Prosthetic *y* is not so common as in the other Pāmīr languages. The only example I have come across is in Av. *haētū-*, Iś. *yetik*, a bridge, in which the *y* is substituted for the original *h*.

The letter *y* sometimes occurs where other Pāmīr languages have *γ* or *ž*, as in Iś. *yuu*, W. *žau*, provisions; Iś. *yuz*, Sg. *yū*, W. *yūz*, S. *žez*, fuel. On the other hand we have Zb. *γūzd*, Š. *žēzd*, he ran.

19. Original *v* is preserved, except when initial before *ār* or *ər*, when it is vocalized to *u*. Thus:—

Av. *√ vaēn-*, Zb. *vīnum*, I see.

Av. *vafra-*, Iś. *varf*, snow.

Av. *daēva-*, Iś. *lēw*, a night-demon.

Av. *vār-*, Iś. *ur-naduk*, rain.

Av. *vəhrka-*, Skr. *vrka-*, Iś. *urk*, a wolf.

<sup>1</sup> See Geiger, p. 298.

As in the case of *y*, prosthetic *v* (*w*) is not common. Thus:—

S. *woxt*, but Iś. *āt*, Zb. *ōt*, eight.

S. *waz*, but Iś. Zb. *az*, I.

Ś. *wuvd*, but Iś. Zb. *uvd*, seven.

We have, however:—

Av. *ast-*, Iś. *wastuk*, a bone. In this case the Yd. form is *yestoh*, with prosthetic *y*, and similarly, in other cases, Iś. has prosthetic *v* (*w*), where other languages have prosthetic *y*. Thus:—

Av. *āp-*, W. *yupk*, Mj. *yāoṛa*, Yd. *yauy*; but Iś. *wek* or *vēk*, Zb. *wēk* or *wē*, water. Cf. Ōrmuri *w<sup>h</sup>k*.

W. *yaχ*, Iś. *vēχ*, a twig.

### B. *Surds*

20. As in other Pāmīr languages initial surds are preserved, but initial *c* becomes *ṣ*. Thus:—

Av. *kərəta-*, Iś. *kul*, *kūl*, Zb. *kal*, done.

Av. *karəta-*, Iś. *kel*, a knife.

Av. *tava*, Zb. *tō*, thee.

Skr. *pakṣman-*, Iś. *pām*, wool.

Av. *pāḍa-*, Iś. *pu*, Zb. *pūd*, a foot.

Av. *caθwārō*, Iś. *ṣafur*, Zb. *ṣafūr*, four.

Av. *caśman-*, Iś. Zb. *ṣām*, an eye.

21. As Geiger (p. 299) points out, an initial surd is sometimes changed to a spirant, as in:—

Av. *kafa-*, Iś. *χafuk*, foam.

W. *pei*, but Iś. *fei*, a shovel.

22. Medial surds are weakened to sonants. Thus:—

Av. *brāta*, Iś. *vrūd*, Zb. *warūd*, a brother.

Av. *χāp-*, Iś. *śab*, night.

In borrowed words, an Arabic medial *q* (ق) tends to become *χ*. Thus:—

Ar. *waqt*, Iś. Zb. *waχt*, time.

Ar. *taqsīm*, Zb. *taχsīm*, partition.

When *t* is preceded by the *r*-vowel it becomes *l*.  
Thus:—

Av. *mərata*-, Iš. Zb. *mūl*, dead.

Av. *kərata*, Iš. *kul*, *kūl*, Zb. *kal*, done.

In one case we have a medial *t* preserved, if the Eranian form is correctly given by Geiger:—

Eranian *\*dūta*-, Iš. *dīt*; but Yz. *ḍāl*, smoke.

Similarly, medial *k* is preserved after the *r*-vowel in  
Skr. *vrka*-, Av. *vəhrka*-, Iš. *urk*, a wolf.

An original medial *c* becomes *ts* in:—

Av. *√ muc*- + *paitiš* (Geiger, p. 300; Horn, *Grundriss*, 160); Iš. *pōmutruk*, to clothe; Zb. *pumetsav*, clothe ye.

But after *n* it becomes *z* in:—

Av. *panca*, Iš. Zb. *pūnz*, five.

Again, medial *p* becomes *v* (*w*) in:—

Skr. *kapōta*-, Iš. *kuwid*, a pigeon.

Av. *supti*-, Iš. *suvd*, the shoulder.

### C. Sonants

23. Initial sonants are, except in the case of dentals, usually weakened to spirants. Thus, for gutturals:—

Av. *gaoša*-, Iš. *γōl*, Zb. *γāl*, the ear.

Av. *gav*-, Iš. *γū*, Zb. *γūi*, a cow.

Skr. *gōdhūma*-, Eranian *\*gandhūma*-, Iš. *γundum*, wheat.

There is no trace of the change to *ž*, common in S. and Š., and in this connexion compare Iš. *γūzdl*, Š. *žēzdl*, he ran.

For labials we have:—

Av. *brāta*, Iš. *vrūd*, Zb. *warūd*, a brother.

Av. *būza*-, Iš. *vuz*, a goat.

Av. *√ band*-, *basta*-; Zb. *wānd*, bind thou; Iš. *vūst*, bound.

Av. *√ bū*-, *būta*, Iš. *vud*, Zb. *wod*, became.

Av. *j* (Indo-European *g<sub>2</sub>*, *g<sub>2</sub>h*), as in other Pāmir languages, becomes *ž* in:—

Av. *jaīni*-, Iš. *žānj*, a wife.

Av. *jan*-, Iš. *žanum*, I kill.

24. As original initial dental sonant in other Pāmīr languages becomes *ḍ* or *l*. In Iš. and Zb. it usually remains unchanged. Thus:—

Eranian \**dūta*-, Iš. *dīt*, smoke.

O. Prs. *dasta*-, Iš. *dūst*, Zb. *dāst*, a hand.

Av. *√ dā*-, Iš. Zb. *dūd*, given.

Av. *dasa*, Iš. *dah*, Zb. *dōs*, ten.

Av. *dūra*-, Iš. Zb. *dīr*, far.

Av. *darma*-, Iš. *dīr*, a ravine.

Av. *duγda*, Iš. *udōγd*, a daughter.

But :—

Av. *daēva*-, Iš. *lēw*, a night-demon.

The last Iš. word is probably borrowed from the W. *līw*. It is the only case that I have noted in Iš. of an initial *d* becoming *l*.

25. As regards medial sonants, *g* is weakened to the corresponding spirant in :—

Skr. *yuga*-, Iš. *yōγ*, a yoke.

But *d* remains unchanged, and *ḍ* becomes *d* in :—

Av. *pāda*-, Zb. *pūd*, a foot. In Iš. *pu* the final consonant has been apocopated, as explained in § 37.

Av. *maidya*-, Iš. *mēd*, the waist.

In one case original *d* has become *r*, probably through *l*.

Skr. *svēda*-, Av. *χ<sup>v</sup>aēda*-, Iš. *χair*, sweat. Cf. S. *χaid*.

From the above we see that, unlike the other Pāmīr languages, Iš. preserves its dental sonants unchanged, and changes the soft dental spirant to the sonant. We shall see that there is the same preference for the dental sonant in the case of the hard dental spirant.

#### D. The Spirants *χ*, *θ*, and *f*

26. The spirant *χ* is preserved in :—

Av. *χara*-, Iš. *χur*, Zb. *χūr*, an ass.

The spirant  $\theta$  is not preserved, but is changed to  $d$  (cf. § 25) in:—

Av. *gūθa-*, Iś. *γud-ārga*; but Š. *γaθ*, dung.

The spirant  $f$  is preserved in:—

Av. *kafu-*. Iś. *χafuk*, foam.

**27.** The group  $\chi r$  is preserved in:—

Av. *suχra-*, Iś. *surχ*, red. The existence of Yd. *surk-oh* renders it unlikely that the Iś. word is borrowed from Prs.

The group  $\theta r$  loses its initial  $\theta$  in:—

Av. *θrāyō*, Iś. *rāi*, Zb. *rāi*, *rā*, three.

The only example noted of the group  $fr$  is:—

Av. *vafra-*, Iś. *varf*, Mj. *varfa*, Yd. *verf-oh*, snow.

**28.** The group  $\chi m$  becomes  $\gamma m$  in:—

Av. *taoχma-*, Iś. *teγm*, seed.

The group  $\chi t$  becomes  $\gamma d$  in:—

Av. *ʋ tac-*, Phl. *tāχtan*, Iś. *tōγd*, he went; Zb. *a-tayd*, he entered.

The group  $ft$  becomes  $vd$  in:—

Av. *supti-*, Iś. *svvd*, the shoulder.

Av. *hapta*, Phl. *haft*, Iś. Zb. *uvd*, seven.

Again, note in the above examples, the presence of the dental sonant.

### E. *Nasals and Liquids*

**29.** As in other Pāmīr languages,  $n$ ,  $m$ , and  $r$  are usually retained. Thus:—

Av. *nairya-*, Iś. *nark*, Zb. *nar*, male.

Av. *ʋ vaēn-*, Zb. *vīnum*, I see.

Av. *maidya-*, Iś. *mēd*, the waist.

Av. *nāman-*, Zb. *nēm*, a name.

Av. *raoγna-*, Iś. *rēγn*, butter.

Av. *dūra-*, Iś. Zb. *dīr*, far.

**30.** For the group  $nt$  we have:—

Av. *dantan-*, Iś. *dānd*, Zb. *dānduk*, a tooth.

But in Zb. *-nti*, the termination of the 3rd pers. plur. of verbs, becomes *n*, as in :—

Av. *barənti*, they bear; Zb. *χaren*, they eat. No information is available as to the corresponding form in Iš.

The group *rt* becomes *l* (see § 22). The following are examples, two of which have already been given in § 22 :—

Av. *mərəta(-ka-)*, Skr. *mṛtaka-*, Iš. *muluk*, a corpse; Zb. *mālāk*, a man.

Av. *kərəta-*, Skr. *kṛta-*, Iš. *kul*, *kūl*, Zb. *kal*, done.

Av. *karəta-*, Iš. *kel*, a knife.

As for the group *rl*, I have not noted any example. The Iš. for "heart" is *avruk*, which does not seem to have anything to do with Av. *zərəd-* (? cf. W. *püzüv*, *p<sup>a</sup>zuw*). Nor have I noted any example of the group *dr*.

As for *rn* it becomes *r* in the only two cases noted :—

Av. *durəna-*, Iš. *dīr*, a ravine.

Skr. *urāṇa-*, Iš. *war-uk*, a lamb.

#### F. Sibilants

**31.** Original *s* and *z* are as a rule retained, whether initial or medial. Thus :—

Av. *sarəta-*, Iš. *sarł*, cold.

Av. *dasə*, Zb. *dōs*, ten; Iš. *dah* is borrowed from Prs.

O. Prs. *dasta-*, Iš. *dūst*, Zb. *dāst*, a hand.

Av. V *zan-*, Iš. *zas*, *zus*, Zb. *zāt*, a son.

Av. *azəm*, Iš. Zb. *az*, I.

In the following medial *s* has perhaps become *ts* :—

Skr. *nāsā*, *nasta-*, Iš. *nīts*, Zb. *nīts*, the nose.

**32.** Initial *š* is retained in :—

Av. V *šu-*, Zb. *šom*, I go, I become; Iš. Zb. *šud*, gone become.

Medial *š* becomes *l*, as in S. Thus :—

Av. *gaoša-*, Iš. *γōl*, Zb. *γāl*, the ear.

Av. *χšvaš*, Iš. *χol*, Zb. *χāl*, six.

Av. *maēša-*, Iś. *mēl*, a sheep.

Av. *spiš*, Iś. *spul*, a louse.

Av. *nišasta-*, Iś. *nulust*, Zb. *nalāst*, seated.

The sounds of *ž* and *γ* in other Pāmīr languages are sometimes represented by Iś. *γ*. Thus:—

W. *žau*, Iś. *yau*, provisions.

S. *žez*, W. *γūz*, Iś. *yuz*, fuel.

On the other hand we have Zb. *γūzd*, Š. *žēzd*, he ran.

**33.** The group *χš* is generally represented by *χ*, as in S. Once it is represented by *š*, as in Š. Thus:—

Av. *χšvaš*, Iś. *χol*, Zb. *χāl*, six.

Av. *χšvipta-*, Iś. *χum*, milk.

Av. *χšap-*, Iś. *šab*, night.

The Iś. *χurs*, a bear, is evidently borrowed from Prs. *χirs*.

**34.** Indian *ṣṭ* is represented by *t*, and Av. *štr* by *t*. Thus:—

Av. *ašta*, Skr. *aṣṭau*, Iś. *āt*, Zb. *ōt*. Zb. *ōt* should probably also be *ōt*.

Av. *mušti-*, Skr. *muṣṭi-*, Iś. *mut*, a handful.

Av. *pištra-*, Iś. *put*, ground parched grain.

The group *šm*, as elsewhere, becomes *m*:—

Av. *cašman-*, Iś. Zb. *čām*, an eye.

Skr. *pakṣman-*, Prs. *pašm*, Iś. *pām*, wool.

**35.** I have not noted any example of the group *sk* (*šk*). For *st* we have:—

Av. *staora-*, Iś. *štur*, a calf (elsewhere, an ox, yak, etc.).

Av. Skr. *asti*, Iś. *āst*, Zb. *āst*, he is.

Av. *basta-*, Iś. *vūst*, bound.

Av. *ast-*, Iś. *vastuk*, a bone.

I have no example for *sp*. Iś. *safēd*, white, is borrowed from Prs. The Iś. word for "horse" is *wrok*.

The groups *sy* and *sr*, as elsewhere, become *š*. Thus:—

Av. *syāva-*, Iś. *šu*, black.

Av. *sraoni-*, Iś. *šinj*, the hip.



Av. *sruta-*, Iś. *šud*, heard.

Av. *asru-*, Iś. *āšik*, a tear.

### G. The Aspirate

36. Initial *h* disappears:—

Prs. *hazār*, Zb. *azār*, a thousand.

Av. *hapta*, Iś. Zb. *uvd*, seven.

Initial *hv* (Av. *hv-*,  $\chi^v$ -, O. Prs. *huv-*, Prs.  $\chi^v$ -) becomes  $\chi$ , as in:—

Av.  $\chi^v$ *æda-*, Skr. *svēda-*, Iś.  $\chi$ *air*, sweat.

Av.  $\sqrt{\chi^v}$ *ar-*, Iś.  $\chi$ *arum*, Zb.  $\chi$ *aram*, I eat.

Note, that, in Yz., Av. *hvar-* becomes Yz.  $\chi v\ddot{o}r$ , sun.

### H. Miscellaneous

37. (1) *Dropping of Consonants*.—There seems to be aphæresis in Iś. *rust*, W. *karust*, a fur robe (cf. Iś. *kurust*, skin). We have syncope of *ž* in Iś.  $\gamma\ddot{e}žd$ , Zb.  $\gamma\ddot{e}d$ , he said (Av.  $\vee$  *vac-*; see Horn, GNPE., 1072). Consonantal apocope occurs in Iś. and Sg., and, in Zb., it is so common as to be apparently almost optional. Thus: Zb. *pūd*, Iś. *pu*, a foot; Iś. *yuz*, Sg. *yū*, fuel; Prs. *hēc*, Iś. *hē*, anything; Zb. *tât* or *tâ*, a father; Zb. *šitâkak*, *štâk*, or *štâ*, a daughter; Zb. *wēk* or *wē*, water; Zb.  $\chi$ *aren* or  $\chi$ *are*, we eat, and many others in Zb.

(2) *Prothesis*.—Concerning prosthetic *y* and *v*, see § 18.

(3) *Metathesis*.—As instances of metathesis, we may quote:—

Phl. *tuχr*, Prs. *talχ*, Iś. *truš*, bitter.

Av. *vafra-*, Iś. *varf*, snow.

## III. FORMATION OF WORDS AND COMPOSITION

### A. FORMATION OF WORDS

38. The materials available are too scanty to allow us to consider the formation of words with anything like the completeness attained by Geiger on pp. 308 ff. of the GIP.

(1) The suffix *-i*, forming abstract nouns is no doubt as common in Iś. as in other Pāmīr languages, but the only

example I can give is Zb. *saudāi*, trading, and this is probably borrowed.

I have not noted any instance corresponding to the feminine suffix S. -āns, W. -unj, unless it occurs in Zb. *wujinjāk*, a woman.

The -ka-suffix is very common. Thus, Iś. *urwēs* or *urwēs-ak*, a fox; Av. *haētu-*, Iś. *yeti-k*, a bridge; Av. *kafa-*, Iś. *χaf-uk*, foam; Av. *nairya-*, Iś. *nar-k*, male; Iś. *wro-k*, a horse; Iś. *mul*, dead, *mul-uk*, a corpse; Av. *asru-*, Iś. *āši-k*, a tear; Av. *ast-*, Iś. *wast-uk*, a bone; and many others. It will be observed that the junction-vowel varies, but that it is most often *u*. In Zb. the vowel is most often *ā*, as in *dānd-ak*, a tooth; *ver-āk*, a horse; *štā*, *štā-k*, or *šitā-k-ak*, a daughter. In *šitā-k-ak* the suffix is duplicated. This suffix is also used to form the infinitive and the perfect participle of verbs, as in Iś. *χar-uk*, to eat; Zb. *kan-āk*, to do; Iś. *nulust-uk*, Zb. *nulāst-ak*, having seated oneself; Iś. *šud-uk*, Zb. *šud-āk*, having become.

(2) The only adjectival suffix noted is -na (W. S. -an, Š. -ind, -and), indicating possession, as in Iś. *pādšā-na*, of or belonging to the king.

(3) As already stated, the infinitive is formed by the addition of the -ka-suffix. The past participle follows the lines of the other Pāmīr languages, and need not detain us here. The perfect participle, as also already stated, is formed with the help of the -ka-suffix. In the case of the infinitive the suffix is added to the present stem, as in Zb. *deh-āk*, to strike; but, in the case of the perfect participle, it is added to the past participle, as in Zb. *dēd-āk*, having struck. In one case the -ka of the perfect participle is irregularly added to the present base, viz. in Zb. *is-āk*, not \**āyad-āk*, having come.

## B. COMPOSITION

39. As in other Pāmīr languages, the genitive usually resembles a *tatpuruṣa* compound, as in *lāl sandūq*, a

ruby-box, i.e. a box of rubies; *durr* *χurjīn*, a pearl-sack, i.e. a sack of pearls. But the Persian order is sometimes used instead, as in *sandūq lā'l* and *χurjīn durr*.

40. I have noted the following prepositions used as verbal prefixes:—

Av. Skr. *ā* in Iś. *a-puχt-ān*, they listened; Iś. *a-tōγd*, Zb. *a-tayd*, he entered, compared with Iś. *tōγd*, he went.

Av. Skr. *ni*, in Iś. *nulust*, Zb. *nalāst*, he sat down.

Av. *paitiš*, in Iś. *pomusuk*, to clothe; Zb. *pumetsav*, clothe ye; Av. *paitišmuχta-*, Phl. *patmōχtan* (Horn, *Grundriss*, 160).

Perhaps Av. Skr. *apa* occurs in the Iś. word *pedīn*, set thou alight; but I do not know the derivation of this word, and its very meaning is doubtful to me.

#### INDEXES OF THE WORDS QUOTED IN §§ 10–40

(For Old Persian, Avesta, and Sanskrit, the order of words is that customary for these languages. For other languages the order is that explained at the beginning of the Vocabulary appended to this work, consonants only being taken into account.)

##### ERANIAN

\**dūta-*, 22, 24.

\**gundhūma-*, 23.

##### OLD PERSIAN

*a(h)uramazdāh-*, 8.

✓ *bar-*, 17.

*dasta-*, 24, 31.

##### PAHLAVĪ

*dūt*, 14.

*taχr*, 37.

*haft*, 28.

*tāχtan*, 28.

*patmōχtan*, 40.

##### AVESTA

*aurvata(-ka-)*, 17.

*ast-*, 19, 35, 38 (1).

*ap-*, *āp-*, 19.

*asti*, 35.

*apa-*, 40.

*asru-*, 8, 35, 38 (1).

*arəša-* 16.

*azəm*, 8, 31.

- ašta*, 12, 34.  
*ā-*, 40.  
*āp-*, see *ap-*.  
*uštra-*, 17.  
*kafa-*, 21, 26, 38 (1).  
*karəta-*, 16, 20, 30.  
*kərəta*, 16, 20, 22, 30.  
*gav-*, 23.  
*gūθa-*, 26.  
*gaoša-*, 15, 23, 32.  
*χara-*, 12, 26.  
*χšap-*, 22, 33.  
*χšīra-*, 8.  
*χšvaš*, 32, 33.  
*χšvīpta-*, 33.  
*caθvārō*, 14, 20.  
*cašman-*, 12, 20, 34.  
*jan-*, 23.  
*jaini-*, 23.  
*√ tac-*, 28.  
*tava*, 17, 20.  
*taršna-*, 8.  
*taoxma-*, 28.  
*dantan-*, 30.  
*darəna-*, 24, 30.  
*dasu*, 24, 31.  
*√ dā-*, 24.  
*duγda*, 13, 17, 24.  
*dūma-*, 14.  
*dūra-*, 14, 24, 29.  
*duēva-*, 15, 19, 24.  
*θrāyō*, 17, 27.  
*paitiš*, 40.  
*paitišmuxta-*, 40.  
*paða-*, *pāða-*, 14, 20, 25.  
*panca*, 12, 22.  
*pištra-*, 34.  
*√ band-*, 23.  
*√ bar-*, 17.  
*barənti*, 30.  
*basta-*, 12, 23, 35.  
*bərəza-*, 16.  
*√ bū-*, 23.  
*būta-*, 23.  
*buza-*, *būza-*, 13, 23.  
*brāta*, 14, 22, 23.  
*nairya-*, 29, 38 (1).  
*nāman-*, 29.  
*nī-*, 40.  
*nišasta-*, 32.  
*nurəm*, 13.  
*maidyā-*, 25, 29.  
*mərəta-*, 16, 22.  
*mərəta (-ka-)*, 30.  
*miθra-*, 8.  
*√ muc- + paitiš*, 22.  
*mušti-*, 34.  
*maēša-*, 32.  
*√ vac-*, 37.  
*√ vaχš-*, 14.  
*vafra-*, 19, 27, 37.  
*vār-*, 19.  
*vəhrka-*, 8, 19, 22.  
*vīsaiti*, 14.  
*vohunī-*, 14.  
*√ vaēn-*, 15, 19, 29.  
*raoyna-*, 29.  
*sarəta-*, 31.  
*suxra-*, 27.  
*supti-*, 13, 22, 28.  
*staora-*, 35.  
*spiš*, 13, 32.  
*syāva-*, 35.  
*sruta-*, 35.

*sraoni-*, 35.  
 √*śu-*, 13, 32.  
 √*zan-*, 31.  
*zərəd-*, 30.  
*hapta*, 12, 28, 36.

*hu-*, 14.  
*haētū-*, 18, 38 (1).  
*hvar-*, 36.  
 √*χ<sup>var</sup>-*, 36.  
*χ<sup>vaēda</sup>-*, 15, 25, 36.

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*anya-*, 8.  
*apa-*, 40.  
*aśru-*, 8.  
*aṣṭau*, 12, 34.  
*asti*, 35.  
*asthi-*, 8.  
*ā-*, 40.  
*uraṇa-*, 30.  
*ṛkṣa-*, 16.  
*kapōta-*, 15, 22.  
*kr̥kavāku-*, 8.  
*kr̥ta-*, 16, 30.  
*kṣīra-*, 8.  
*khara-*, 12.  
*gōdhūma-*, 23.  
*tīrtha-*, 8.

*tr̥ṣṇa-*, 8.  
*trāsa-*, 8.  
*nasta-*, 14, 31.  
*nāsā-*, 14, 31.  
*nī-*, 40.  
*pakṣman-*, 20, 34.  
*pañca-*, 12.  
*pr̥ṣṭa-*, 16.  
*phāla-*, 14, 17.  
*muṣṭi-*, 34.  
*mṛta-*, 16.  
*mṛtaka-*, 30.  
*yuga-*, 18, 25.  
*vṛka-*, 8, 19, 22.  
 \**sphāla-*, 14, 17.  
*svēda-*, 25, 36.

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*ulōyḍ*, 13, 17, 24.  
*an*, 8.  
*apux̣tān*, 40.  
*urk*, 8, 19, 22.  
*urnaduk*, 19.  
*urwēs*, *urwēsak*, 38 (1).  
*uspīr*, 14, 17.  
*āst*, 35.  
*ūś*, 14.  
*āśik*, 35, 38 (1).  
*āt*, 12, 19, 34.  
*atōyḍ*, 40.  
*uvd*, 12, 19, 28, 36.

*avzuk*, 30.  
*az*, 8, 19, 31.  
*dūd*, 24.  
*dah*, 24, 31.  
*dumb*, 14.  
*dānd*, 30.  
*dīr* (far), 14, 24, 29 ;  
 (a ravine), 24, 30.  
*durr*, 39.  
*dūst*, 12, 24, 31.  
*dit*, 14, 22, 24.  
*fei*, 21.  
*frī*, 17.

- frut*, 12, 16.  
*γū*, 23.  
*γudārga*, 26.  
*γōl*, 15, 23, 32.  
*γundum*, 23.  
*γūzd*, 23.  
*γēžd*, 37.  
*hē*, 37.  
*kel*, 16, 20, 30.  
*kāl*, 16, 20, 22, 30.  
*kurust*, 37.  
*kuwid*, 15, 22.  
*χafuk*, 21, 26, 38 (1).  
*χūg*, 14.  
*χol*, 32, 33.  
*χum*, 33.  
*χair*, 15, 25, 36.  
*χur*, 12, 26.  
*χurjīn*, 39.  
*χaruk*, 38 (1).  
*χarum*, 36.  
*χurs*, 16, 33.  
*lāl*, 39.  
*lēw*, 15, 19, 24.  
*mēd*, 25, 29.  
*mēl*, 32.  
*mul*, 16, 22, 38 (1).  
*muluk*, 30, 38 (1).  
*mut*, 34.  
*nulust*, 32, 40.  
*nulustuk*, 38 (1).  
*nēr*, 13.  
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*pedīn*, 40.  
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*pōmutsuk*, 22, 40.  
*pūnz*, 12, 22.  
*put*, 34.  
*rūi*, 12, 17, 27.  
*rēγn*, 29.  
*rēmuz*, 8.  
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*safēd*, 35.  
*sandūq*, 39.  
*spul*, 13, 32.  
*sard*, 31.  
*surχ*, 27.  
*suvd*, 13, 22, 28.  
*šu*, 35.  
*šab*, 22, 33.  
*šud*, 13, 32, 35.  
*šuduk*, 38 (1).  
*šinj*, 35.  
*štur*, 17.  
*štur*, 35.  
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*wek*, 19.  
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*vēχ*, 19.  
*waχt*, 22.  
*wēn*, 14.  
*vrūd*, 14, 17, 22, 23.  
*varf*, 19, 27, 37.  
*wrok*, 17, 35, 38 (1).

*waruk*, 30.  
*vūst*, 12, 23, 35.  
*wastuk*, 19, 35, 38 (1).  
*vuz*, 13, 23.  
*wužduk*, 16.  
*yau*, 18, 32.

*yōγ*, 18, 25.  
*yetik*, 18, 38 (1).  
*yuz*, 18, 32, 37.  
*zas*, *zus*, 31.  
*žānj*, 23.  
*žunum*, 23.

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*ormōzd*, 8.  
*isāk*, 38 (3).  
*āst*, 35.  
*uštur*, 17.  
*ōt*, 12, 19, 34.  
*ōt* (?), 34.  
*atayd*, 28, 40.  
*uvd*, 12, 19, 28, 36.  
*az*, 19, 31.  
*azār*, 36.  
*dūd*, 24.  
*dēdāk*, 38 (3).  
*dehāk*, 38 (3).  
*dāndak*, 30, 38 (1).  
*dīr*, 14, 24, 29.  
*dōs*, 24, 31.  
*dāst*, 12, 24, 31.  
*ferī*, 17.  
*ferāt*, 12, 16.  
*γūi*, 23.  
*γēd*, 37.  
*γāl*, 15, 23, 32.  
*γūzd*, 18, 32.  
*kal*, 16, 20, 22, 30.  
*kanāk*, 38 (1).  
*χūg*, 14.  
*χāl*, 32, 33.  
*χare*, 37.  
*χūr*, 12, 26.

*χaram*, 36.  
*χaren*, 30, 37.  
*mul*, 16, 22.  
*mālāk*, 30.  
*nalāst*, 32, 40.  
*nalāstak*, 38 (1).  
*nēm*, 29.  
*nar*, 29.  
*nēr*, 13.  
*nīts*, 14, 31.  
*pūd*, 14, 20, 25, 37.  
*pumetsav*, 22, 40.  
*pūnz*, 12, 22.  
*rā*, *rāi*, 12, 17, 27.  
*saudāi*, 38 (1).  
*šud*, 13, 32.  
*šudāk*, 38 (1).  
*šom*, 17, 32.  
*štā*, 37, 38 (1).  
*štāk*, 37, 38 (1).  
*šitākak*, 37, 38 (1).  
*tā*, 37.  
*tō*, 17, 20.  
*taχsīm*, 22.  
*tāt*, 37.  
*tsafūr*, 14, 20.  
*tsām*, 12, 20, 34.  
*wē*, 19, 37.  
*wod*, 23.

*wujinjâk*, 17, 38 (1).*wêk*, 19, 37.*waχt*, 22.*wând*, 23.*vînum*, 15, 19, 29.*warūd*, 14, 17, 22, 23.*verāk*, 17, 38 (1).*wišt*, 14.*wuz*, 13.*zāt*, 31.

## MUNJĀNĪ, SANGLĪCĪ, AND YŪDĠĀ.

Mj. *asti*, 8.Yd. *jinkoh*, 17.Yd. *kšira*, 8.Yd. *trušna*, 8.Sg. *safōr*, 14.Yd. *surkoh*, 27.Yd. *wury*, 8.Sg. *vain*, 14.Mj. *varfa*, 27.Yd. *verfoh*, 27.Yd. *wišt*, 14.Sg. *yū*, 18, 37.Mj. *yāoγa*, 19.Yd. *yauy*, 19.Yd. *yestoh*, 19.

## OTHER TALCA LANGUAGES

Š. *\*devusk*, 17.Yz. *δād*, 22.Š. *γaθ*, 26.W. *γūz*, 18, 32.W. *karust*, 37.S. *χaiδ*, 25.Yz. *χvōr*, 36.W. *lūw*, 24.W. *pei*, 21.W. *p<sup>a</sup>zuw*, *püzüv*, 30.Yz. *miθ*, 8.S. *spur*, 17.W. *türt*, 8.S. *woχt*, 19.Š. *wūrj*, 8.W. *wišt*, 14.S. *vīst*, 14.Š. *wuvd*, 19.S. *wuz*, 19.W. *yaχ*, 19.W. *yupk*, 19.W. *žuw*, 18, 32.S. *žez*, 18, 32.Š. *žezd*, 18, 23, 32.

## PERSIAN

*ars*, 8.*bast*, 12.*dirham*, *diram*, 8.*hēc*, 37.*hazār*, 36.*χūg*, 14.*χūn*, 14.*χirs*, 16, 33.*pašm*, 34.*supār*, 14.*šīr*, 8.*šavam*, 17.*talχ*, 37.*tis*, 8.*wāš*, 14.



## DARDIC LANGUAGES

Khōwār, <i>ašru</i> , 8.	Kalāša, <i>kukawak</i> , 8.
Khōwār, <i>droxum</i> , 8.	

## OTHER LANGUAGES

Balōcī, <i>dīr</i> , 14.	Greek, <i>δραχμή</i> , 8.
Balōcī, <i>dīt</i> , 14.	Arabic, <i>taqīm</i> , 22.
Örmürī, <i>wak</i> , 19.	Arabic, <i>waqt</i> , 22.

## IV. INFLEXION

## A. THE ARTICLE

41. The indefinite article is indicated by the numeral *wak* or *wok*, one, as in (12)<sup>1</sup> *wak kud āyad*, a dog came; (37) *wok ādam nūlustuk*, a man has sat down. There does not appear to be any occurrence of the definite article in the story. No doubt the demonstrative pronouns are used with this force when it is required.

In Zb. the numeral *wok* is also used for the indefinite article. Occasionally we find instances of the Prs. *yā-e-waḥdat*, which in Zb. is weakened to *-e*. Thus, *armān-e*, a longing. Sometimes both *wok* and *-e* are used, as in *wok bāzurgān-e wol*, there was a certain merchant.

## B. NOUNS SUBSTANTIVE AND ADJECTIVE

42. *Gender*.—I have not traced any signs of distinction of gender.

43. *Number*.—Throughout the story the plural nominative is everywhere the same as the singular. Moreover, when the noun is inanimate, the nominative plural governs a singular verb. Thus:—

(8) *wēv dēr žūnduk šud*, their bellies became hungry.

(11) *ar-wadak tsām kūr šud*, both eyes became blind.

(17) *i tsām tāza šu*, his eyes will become restored.

<sup>1</sup> Here and elsewhere the numerals refer to the paragraphs of the Iškāsinī story.

But, in the story, *dēr* and *tsām* are the only two inanimate nouns that occur in the plural. One instance occurs of an animate plural noun in the nominative:—

(12) *dō ādam-ān šīwal šul*, the two men went (on) the road.

Here the suffix *-ān* belongs to *šul* (*šul-ān*, they went), and is not the sign of the plural of *ādam*. It will be observed that here the plural nominative is the same as the singular, but that, with an animate subject, the verb is in the plural.

In Zb. a plural is formed by adding *-ai* or *-en*. Either seems to be used indifferently. Thus *tāt*, a father; *tāt-ai* or *tāt-en*, fathers; *māl*, property; *māl-ai*, properties. I consider that the form in *-en* is the original, and that *-ai* stands for *-e*, a development of *-en*, by apocope of the final consonant, which is very common in Zb. (see § 37, 1). The plural forms occur for both animate and inanimate nouns. The plural termination is often dropped, or, in other words, the plural may optionally have the same form as the singular. This is the general rule when the noun is in agreement with a numeral, or with an adjective indicating plurality.

Occasionally, in Zb., we find a periphrastic plural, as in *hamrah*, a friend; plural, *hamrah-gan*.

**44. Case.**—The vocative is the same as the nominative.

The accusative is generally the same as the nominative, as in:—

(6) *tu xē tsām kūr kun*, do thou make thine own eye blind.

(16) *wak tabīb avīraw*, bring ye a physician.

This form of accusative is common in cognate accusatives, as in:—

(3) *safar-ān šul*, they went a journey; and in nominal verbs, as in:—

(13) *kud wan kutal kūl*, the dog did leading him, i.e. led him.

Sometimes the accusative is formed by adding *-i* to the nominative. As shown by Zb. (see below, §§ 48–9), this is really the termination of the oblique case, the use of which, in Iš., is confined to the accusative. Thus:—

(13) *wi dumb-i nad*, he grasped its tail.

(19) *i gul gap-i šud*, he heard all his talk.

(27) *wa wuz-i zōγd*, he took the goat.

(27) *i talχā-i zōγd*, he took its bile.

(33) *χazīna-i-γaib-i tsa fak talapum*, I demand a hidden treasure from Your Honour. (Here the first *i* in *χazīna-i-γaib-i* is *izāfat*.)

Note that in the frequently recurring word *ambi*, a cave, the final *i* is part of the word, and is not the sign of the accusative.

There is a general oblique case, which in the singular is always the same as the nominative. As explained above, it originally ended in *-i*, which has been dropped. For the plural oblique see below (§ 47). The oblique case may be used by itself for almost any case, as in the following:—

(12) *wak rōz, tā vužēr, nulust*, he sat for one day till evening.

(19) *sahar tsa wudak χut*, at dawn he arose from there.

(33) *wak dā ambi āst*, in a certain place there is a cave.

The genitive is usually expressed, as in other Pāmīr languages, by simply prefixing the governed to the governing noun thus:—

(15) *pādšā χān*, the king's house.

(21) *pādšā quslāq*, the king's town.

(24) *pādšā udōγd tsām*, the king's daughter's eyes.

The reverse order sometimes occurs, that of Persian being followed. Thus:—

(5, 9) *wak lav gāla*, a piece of bread.

(33) *durr χurjīn* and also *χurjīn durr*, a sack of pearls.

(33) *lā'l sandūq* and also *sandūq lā'l*, a box of rubies.

The force of the genitive may be given by converting the governed noun into an adjective of possession by adding the suffix *-na* (see § 38, 2). Thus:—

(16) *pādšā-na wak udōyd kūr šuduk*, a daughter of the king has become blind.

45. Other case relations are indicated with the aid of prepositions and postpositions added to the oblique form.

The following are prepositions:—

<i>dar</i> , in.	<i>tā</i> , until, up to.
<i>pa</i> , in, into.	<i>tar</i> , to, into, on to, up to.
<i>po</i> , in.	<i>tsa</i> , from.

The following are postpositions:—

<i>bā</i> , to, for.	<i>dzā</i> , near to, to (place) =
<i>bād</i> , after.	Hindi <i>pās</i> .
<i>darūn</i> , among, within.	<i>sar dzā</i> in front of.
	<i>viš</i> , below, underneath.

Sometimes a noun may be governed by a preposition and a postposition at the same time, the two forming a compound, with the noun between. Thus:—

<i>pa</i> . . . <i>bun</i> , below.
<i>po</i> . . . <i>darūn</i> , inside.

46. The following are examples of the use of these prepositions and postpositions:—

(16) *pādšā dar yazab šud*, the king became in anger, i.e. became enraged.

(19) *nakwa kūr pa ambi tsē vud*, this blind man, who was in the cave.

(18) *χē dūst pa kūl dū*, (if) he put his hand into the pool.

(12) *tā vužēr nulust*, he sat till evening.

(21) *tar pādšā quslāq šud*, he went to the king's town.

(13) *tar ambi wan wud*, he took him into the cave.

(18) *tar cenār wan sāmbu*, (if) he smear it on to the plane-tree.

(31) *tar taxt nīd*, sit down on to the throne.

(15) *az-īm nēr tar pādšā xān-um vud*, I was to-day in the king's house.

(14) *xurs ta urwēs frut*, the bear inquired from the fox.

(18) *ta kāl vēk zānzū*, (if) he take water from the pool.

The preposition *ta* often drops its final vowel, as in :—

(10) *ts'-xē sār wak tsām kif*, from thine own head pierce an eye. So :—

(7) *ts'-wudak*, from there, thence.

(28) *sahar pādšā bā xabar šud*, at dawn news came to the king.

(34) *šud ambi bā*, he went to the cave.

(35) *man pādšā bā ussum*, shall I take this off to the king?

(34) *xē xaruk bā avul, pomutsuk bā mus avul*, he obtained (food) for his own eating, he obtained clothes for putting on.

(17) *tu māl darūn wok kabūt vuz āst*, among thy cattle there is a blue goat.

(20) *xē dūst dēd kāl durūn*, he put his own hand within the pool.

(29) *pādšā dā-ān āyad*, they came near (to) the king.

(18) *ambi sar dā wak sabz cenār āst*, in front of the cave there is a green plane-tree.

(20) *cenār viš šud*, he went beneath the plane-tree.

The preposition *pa* combines with *ī*, it, into *pī*. We thus get *pī bun* (for *pa ī bun*) *wak kāl āst*, below it there is a pool (18).

(33) *po wa ambi darūn iwak xurjīn durr āst*, within that cave there is a sack of pearls.

47. In the plural the oblique case is generally the same as the nominative. Sometimes it ends in *-āw* or *-ā*, corresponding to the W. *-aw*, S. *-iw*, and Yd. *-ef*. Examples of the oblique plural are :—

*Accusative*.—(25) *agar mun udōyd tsām tāza kul-ut*, if (i.e. when) thou hast made my daughter's eyes restored.

(21) *pādšā χē wazīr-āw gūl kūl*, the king assembled his viziers.

*Oblique case*.—(8) *cand rōz šāwal-ān tōyd*, they went along the road for some days.

(16) *pādšā χē wazīr dar yazab šud*, the king became in anger with his viziers.

(18) *tar χē tsām sāmbru*, (if) he smear (it) on his eyes.

(16) *pādšā χē wazīr-ā bū γēzd*, the king said to his viziers.

(22) *ba wazīr-āw frut*, he inquired from the viziers.

48. In Zb. the declension of nouns closely resembles the above. The oblique case, singular and plural, ends in *-a*, *-e*, or *-i*. These can all be used as terminations of the oblique case, but there is a tendency to use *-a* most often for the genitive, and *-i* most often for the accusative, although in each case either of the other two terminations may be used instead. As in Iś. this termination is very often dropped, so that all these cases—accusative, genitive, and oblique—then have the same form as the nominative. On the other hand, the genitive sometimes adds its termination to the oblique form in *-i*, instead of directly to the base. Thus, the oblique case of *sāl*, a year, is *sāl-i*, and from this a genitive, *sāl-i-a* is formed, as in *am verāk tsamend sāl-i-a āst*, of how many years (i.e. how old) is this horse?

49. As examples of these Zb. forms we may quote:—

*vuts-a zāt am-a iχā-i-a nādāk*, the son of the uncle has married this (person)'s sister. Here *vuts-a* is genitive of *vuts*, an uncle; *am-a* is genitive of *am*, this; and *iχā-i* is the accusative of *iχā*, a sister; the *-a*, being the pronominal suffix indicating "he", the subject of *nādāk*.

*yū χātir gāl-i* (nom. *gāla*)-*ē dūd*, thou gavest (*dūd-ē*) bread for him.

*ka tī zāt-i lāyiq-am nast*, I am not worthy for (i.e. to be) thy son. Here *zāt-i* is the oblique singular of *zāt* a son, governed by the preposition *ka*. *Nast-am*, I am not.

*zīn-a ka verāk-a dam deh*, put the saddle on the horse's back. Here *zīn-a* is the accusative, and *verāk-a* is the genitive.

*ao ka wok verāk-a sar, pa ū darax̄t-a vīš, nalāstak*, he is seated on a horse under that tree. Here *verāk-a* is in the oblique case, governed by *ka . . . sar*, and similarly *darax̄t-a*, governed by *pa . . . vīš*.

The termination *-e* is merely a variant of *-i*, and examples of it are unnecessary. In my materials it occurs only in paradigms, and not in connected sentences.

As examples of the dropping of the termination in Zb., we may quote:—

*tu payao wē newar*, draw water from the well. Here *wē* is in the accusative. Its full form is *wēk*, acc. *wēk-i*, so that not only has the termination of the accusative, but also the final consonant has been dropped (see § 37, 1).

*wok naukar qīvd*, he called a servant. Here *naukar* is in the accusative.

*ka wāš wānd*, bind with a rope. Here *wāš* is in the oblique case.

So many others. The plural follows exactly the same lines, the terminations *-a*, *-e*, and *-i* being added to the nominative plural.

All this shows the origin of the Iś. termination *-i* of the accusative and of the genitive construction. In Zb. the terminations of the oblique case are in process of disappearance, but the *-i* is still more or less preferred for the accusative. In Iś. this accusative termination *-i* is the only one that has survived, and it, too, is falling out of use. In the genitive and the oblique case the termination has altogether disappeared.

**50. Adjectives.**—Adjectives call for few remarks. In both Iś. and Zb. they are immutable, changing neither for

## NUMERALS

English.	Iskāšmī.	Zebakī.	Sanglicī.	Munjāni.	Yūdā.	Wayī.	Sarikoli.	Šūynī.	Yāzghulāmī.	Yaynōbī.
one . . .	<i>wak, wok</i>	<i>wok</i>	<i>vāk</i>	<i>yu</i>	<i>yū</i>	<i>ūi</i>	<i>iv, ī</i>	<i>yiw, yī, ī</i>	<i>wōy</i>	<i>ī</i>
two . . .	<i>dau, dō</i>	<i>dōv, dō</i>	<i>dū</i>	<i>lu, le</i>	<i>lo</i>	<i>būi</i>	<i>ḍāu, ḍā</i>	<i>ḍo</i>	<i>ḍau</i>	<i>ḍu</i>
three . . .	<i>rūi</i>	<i>rāi, rū</i>	<i>trāi</i>	<i>šerūi</i>	<i>šuroi</i>	<i>trūi</i>	<i>harōi</i>	<i>ārrai</i>	<i>tsoi</i>	<i>tirāi</i>
four . . .	<i>tsafur</i>	<i>tsafūr</i>	<i>sufor</i>	<i>cfūr</i>	<i>cšr</i>	<i>tsabūr</i>	<i>tsavur</i>	<i>tsavōr</i>	<i>cēr</i>	<i>tifār</i>
five . . .	<i>pūnz</i>	<i>pūnz</i>	<i>pānz</i>	<i>pūnj</i>	<i>pānš, panj</i>	<i>pānz</i>	<i>pīnz</i>	<i>pīnz</i>	<i>pīnz</i>	<i>panj</i>
six . . .	<i>xol</i>	<i>xal</i>	<i>xōār</i>	<i>āxše</i>	<i>uḡsol</i>	<i>šād</i>	<i>xel</i>	<i>ḡāuš</i>	<i>šū</i>	<i>uḡš</i>
seven . . .	<i>wḍ</i>	<i>wḍ</i>	<i>hoft</i>	<i>avde</i>	<i>ardoh</i>	<i>hūb</i>	<i>ūd</i>	<i>wud</i>	<i>hōvd</i>	<i>avd</i>
eight . . .	<i>āt</i>	<i>ōt</i>	<i>hat</i>	<i>aškie</i>	<i>ašcoh</i>	<i>hūt</i>	<i>woḡt</i>	<i>wašt</i>	<i>hōšt</i>	<i>ašt</i>
nine . . .	<i>naw</i>	<i>nao</i>	<i>nao</i>	<i>nau</i>	<i>naw</i>	<i>nāo</i>	<i>nēuw</i>	<i>nāo</i>	<i>nū</i>	<i>nau</i>
ten . . .		<i>dōs</i>	<i>dās</i>	<i>dah (Prs.)</i>	<i>los</i>	<i>ḍus</i>	<i>ḍēs</i>	<i>ḍīs</i>	<i>ḍus</i>	<i>das</i>
eleven . . .		...	...	...	<i>las-yū</i>	<i>ḍus-iv</i>	<i>ḍēs-at-ī</i>	<i>ḍīs-et-</i>	...	...
twenty . . .		<i>wīst</i>	...		<i>wīstoh</i>	<i>wīst</i>	<i>vīst</i>	<i>yīw</i>	...	...
fifty . . .		<i>Bor- rowed from Prs.</i>	...	<i>Bor- rowed from Prs.</i>	<i>lu-wīst-o</i>	<i>pīnjāh</i>	<i>pīnjāh</i>	...	...	...
hundred . . .		<i>azār</i>	...		<i>los</i>	<i>sad (Prs.)</i>	<i>sad (Prs.)</i>	...	...	...
thousand			...		<i>šār</i>	<i>hašār</i>	<i>hašār</i>	...	...	...

The sign indicates that the word is not known to me.



gender nor for number. The adjective precedes the qualified substantive.

The Iś. materials give no example of the comparative degree. In Zb. the Prs. suffix *-tar* is used to form both comparative and superlative, as in Zb. *ferī-tar*, better or best, the thing with which comparison is made being put in the oblique case, governed by *ta*, from.

Occasionally we come across an adjective used in the Persian manner with *izāfat*, as in Iś. (33) *χazīna-e-yaib*, a hidden treasure. The same sometimes occurs in Zb., and in both cases is evidently mere borrowing.

51. A comparative list of numerals appears on p. 36. The Iś., W., and Yz. forms are those collected by Sir Aurel Stein; the Zb., Mj., and Yd. forms are taken from my materials, and the others from Shaw and Geiger.

### C. PRONOUNS

52. The following are comparative tables of the 1st, 2nd, and 3rd personal pronouns. The Iś. forms are those collected by Sir Aurel Stein. The Zb., Mj., and Yd. forms are taken from my materials, and the others are from Shaw and Geiger. No forms are available for Sg. and Yz.

Each of these pronouns has two forms of the genitive—an ordinary genitive, corresponding to our “my”, “thy”, “his”, etc., and a genitive absolute, formed in Zb. by adding *-nen* (or *-nan*) or, after a consonant, *-en* (or *-an*) to the simple genitive. The genitive absolute corresponds to our “mine”, “thine”, “his”, “hers”, “ours”, “yours”, and “theirs”, respectively. No forms of the genitive absolute are available for Iś. The corresponding terminations in other languages are W. S. *-an*, Š. *-end*, *-nd*. It is parallel to the adjective of possession (Iś. *-na*, W. S. *-an*, Š. *-ind*, *-and*) used as a genitive of nouns, as described in §§ 38, 2; 44.

## 53. 1st Person, "I," etc.

English.	Iškāšmī.	Zēbakī,	Munjānī.	Yūdγā.	Wax̌.	Sarikolī.	Šurynī.	Yaynōbī.
Sing.								
Nom.	az	az	ze	zo	wuz	waz	wuz	man
Dat.	mum bā	mak	nā men	na men	ma-r	ma-r	ma-r	man
Gen.	mun	men	že men	wa men	žü, žüi	mu	mu	man
Gen. abs.	?	men-en	mo-kūn	men	žui-an	mu-yan	mu-nd	?
Obl.	mum (?), mun <sup>1</sup>	men	men	men	ma, maž	mu	mu	man
Plur.								
Nom.	?	mōχ	māχ	maχ	suk, sakišt	maš	māš	māχ
Dat.	?	mōc	nā māχ	na maχ	sak-ar	maš-ir	māš-ar	māχ
Gen.	?	mōc	že māχ	wa maχ	spā	maš	māš	māχ
Gen. abs.	?	mōc-en	a māχ-kūn	a maχ	?	maš-an	māš-end	?
Obl.	?	mōc	māχ	maχ	sak	maš	māš	maχ

<sup>1</sup> The only oblique case noted is the dative *mum-bā*, to me. In this the *n* of *mun* has probably become *m* before *b*.

## 55. 2nd Person, "thou," etc.

English.	Iskāśmī.	Zēbakī.	Munjānī.	Yüdyā.	Wax̣.	Sarīkolī.	Šurnī.	Yarynōbī.
Sing.								
Nom.	tu	tō	to	to	tu	tao	tu	tu
Dat.	tu bā	tō bā	nā to	na to	ta-r	tü-r	tu-r	tau
Gen.	tu	tī	že to	wa ta	tī	tü	tu	tau
Gen. abs.	?	tī-nen	to-kān	tu	tī-an	tü-yan	tu-nd	?
Obl.	tu	tō, tī	to	to	tao	tü	tu	tau
Plur.								
Nom.	tamux	tōmōx	māf	māf	sūšt	tamāš	tamā	šumāx
Dat.	tamux bā	tōmōx bā	nā māf	na māf	sav-ar	tamāš-ir	tamā-r	šumāx
Gen.	? tamux	tōmōx	že māf	wa māf	sav	tamāš	tamā	šumāx
Gen. abs.	?	tōmōx-en	a māf-kān	a māf	sav-an	tamāš-an	tamā-nd	?
Obl.	tamux	tōmōx	māf	māf	sav	tamāš	tamā	šumāx

## 57. 3rd Person, "he," "she," "it," etc.

English.	Iskāšmī.	Zēbakī.	Munjānī.	Yūdγā.	Waxī.	Sarikolī.	Šuynī.	Yaynōbī.
Sing.								
Nom.	wa	ao	wo	wo	ywo	yū	yū fem. ya	aχ
Dat.	wan bā	yū bā	nā wan	na wen	ya-r	wi-r	wi-r, wum	avi
Gen.	i, wi	yū	že wan	wen	yao	wi	wi, wum	avi
Gen. abs.	?	yū-nen, yū-nan	wan-kān	a wen	yao-an	wi-yan	wi-nd	?
Obl.	wan	yū, wū, wō	wan	wen	yao	wi	wi, wum	avi
Plur.								
Nom.	?	āwend	wai	woi	yaišt	wod	wād	aχtit
Dat.	?	āwenda bā	nā waf	na wef	yawv-ar	wief-ir	wief-er	anūi
Gen.	wēr	āwenda	že waf	wef	yav	wief	wief	anūi
Gen. abs.	?	āwend-en	waf-kān	a wef	yav-an	wief-an	wief-end	?
Obl.	?	āwenda	waf	wef	yav	wief	wief	anūi

54. The following are examples of the use of the pronoun of the 1st person in Iš.:—

(6, 25) *az tu-bā dayum*, I will give to thee.

(30) *az zus*, I (am thy) son.

(35) *az xadax xarum, nēdum*, I myself will eat, I will sit.

(5) *wak lav gīlu mum-bā dai*, give to me a piece of bread.

(24) *mum-bā hukm tse šu*, if the order be (given) to me.

(26, 33) *mum-bā ižum*, bring to me.

(25) *agar mun udōyd tsām tāza kāl-ut*, if (i.e. when) thou madest my daughter's eyes restored.

56. The following are examples of the use of the pronoun of the 2nd person in Iš.:—

(6) *tu xē tsām kūr kun*, make thou thine eye blind.

(29) *xē udōyd tu-bā dayum, tu xuš-waxt šuī*, (if) I give to thee my daughter, wilt thou be pleased?

(32) *ciz talapi tu*, what dost thou demand?

(6, 10, 25) *az tu-bā dayum*, I will give to thee.

(33) *lāl sandīq gul mum-bā, durr xurjīn gul tu-bā*, the box of rubies is all for me, the sack of pearls is all for thee.

(17, 26) *tu māl darūn wak kabūt vuz āst*, in thy flock there is a blue goat.

(22) *nēr-bā dah rōz tamuχ-bā qarār vud, nēr tamuχ žanum*, the agreement for you was ten days up to to-day, to-day I will kill you.

58. The following are examples of the use of the pronoun of the 3rd person in Iš.:—

(18) *wa cenār nasu*, (if) he grasp the plane-tree.

(20) *wa cenār nad*, he grasped the plane-tree.

(27) *wa vuz-i zōyd āyud*, he took the goat (and) came.

(13) *kud wan kutal kāl, wad; tar ambi wan wud*, the dog led him (and) took him away, (and) took him away into a cave.

(18) *tar cenâr wan sâmbu*, (if) he smear it on the plane-tree.

(33) *wan zânz mum-bâ ižum*, take it (and) bring it to me.

(4) *i dēr žūnduk šud*, his belly became hungry.

(17) *agar . . . i korost zânz, i tsâm tâza šu*, if he takes its skin, his eyes will become restored.

(18) *i tsâm siyât šu*, his eyes will become restored.

(19) *i gul gap-i šud*, he heard all his talk.

(27) *i talχā-i zōyd*, he took its bile.

(28) *i udōyd tsâm sihat šud*, his daughter's eyes became well.

(38) *i dēr kandār kul*, he made his belly pieces (i.e. he tore it in pieces).

(13) *wi dumb-i nad*, he grasped its tail.

(8) *wēv dēr žūnduk šud*, their bellies became hungry.

59. As in the other Pāmīr languages, free use is made of pronominal suffixes. A comparative table of those in use is given on the page opposite.

When these suffixes consist of more than one letter, the initial vowel is dropped after another vowel; or, more correctly speaking, the initial vowels of these suffixes do not really form part of the suffixes, and are only inserted, for the sake of euphony, when the suffix follows a consonant. Sometimes, if a suffix is added to a word ending in *i*, the vowel of the suffix is retained, and a *y* is inserted between the two vowels so as to prevent a hiatus. Thus (38) *ham-digari-y-ān*.

No information is available as to the forms of the suffixes for the plurals of the 1st and 2nd persons in Iś. The forms given for Mj. and Yd. should be taken with some reserve, as the materials from which they are furnished are rather scanty. The Yn. forms are borrowed from Persian.

As regards Zb. it will be remembered that this dialect is fond of rejecting a final consonant (§ 37). This accounts

## PRONOMINAL SUFFIXES

English.	Iškāsmī.	Zebakī.	Munjānī.	Yūdyā.	Wāḫī.	Sarīkolī.	Šurṇī.	Varṇōbī.
1st Person								
Sing. . .	-im, -am	-am, -em, -im	-en, -am	-en	-am, -im	-am	-am, am	-m
Plur. . .	?	-en, -e	-am	-em	-an, -in	-an	-am	-māḫ
2nd Person								
Sing. . .	-at, -ut	-ē, -ī, -ai	-et, -ai	-et	-at, -it	-at	-at	-t
Plur. . .	?	-ev, -e, -av, -a	-af	-ef	-av, -iv	-av	-et	-šint
3rd Person								
Sing. . .	Caret.	-a	-ai, -a	Caret.	Caret.	Caret.	-t, -ē	-š
Plur. . .	-ān	-en, -e	-at	-et	-av, -iv	-av	-en	-šint

for the duplicate forms *-en*, *-e*; *-ev*, *-e*, and so on. In Zb. the suffix of the 3rd person singular is *-a*, but it is very often omitted, so that we here see, as usual, the origin of the fact that Iś. does not—at least as far as the story shows—use any suffix for this person.

60. As in other Pāmīr languages, these suffixes are most often employed to indicate the person of a past tense of a verb. Thus, Iś. *apux̌t-ān*, they listened. But they are separable, and are most commonly attached, not to the verb, but to some other word in the sentence. Thus, (35) *az-im lēv šud*, for *az lēv šud-im*, I became mad. When this occurs the suffix may be repeated several times in the sentence, as in (2) *dō ādam-ān safar-ān šud* for *dō ādam safar šud-ān*, two men went a journey.

61. Other examples of the use of these suffixes in Iś. are the following:—

(15) *az-im nēr tur pādšā x̌n-um šud*, to-day I went into the king's house. Here the suffix occurs twice—as *-im* (exceptional for *-in*), and as *-um*.

(14) *tu-t kum dā wud*, (in) what place wast thou? For *tu . . . wud-at*.

(18) *ai tu-t pādšā bēfām-at vuduk*, O king, thou hast become foolish. Here the suffix occurs twice; for *tu . . . bēfām vuduk-at*.

(3) *tsand rōz-ān šāwal šud*, for some days they went along the road.

(7) *ts'-wadak-ān tōyā*, from there they went on.

(29) *pādšā dā-ān āyad*, they came near the king.

(36) *āyad-ān, apux̌t-ān*, they came, they listened.

(38) *ham-digar-i-y-ān kēu kul*, they made trouble to each other. Here *ham-digar-i* is the accusative of *ham-digar*, and *y* is inserted before the *-ān* for the sake of euphony.

Sometimes these suffixes are used instead of the verb substantive. Thus:—

(30) *tu-t tāt*, thou art (my) father.



62. In Zb. these suffixes are employed not only to indicate the subject of the verb, but also in a wider way. Thus, in *az-im yū zāt ka fai tāziāna dēdāk-am-a*, I have beaten his son with many stripes; the subject "I" is indicated by *-im* and *-am*, and the object "him" (i.e. the son) is indicated by the suffix *-a*. *Dēdāk-am-a* accordingly means "I have beaten him". Again, in *apnit-a wod-am*, the subject "he" is indicated by *-a*, and the indirect object "for me" is indicated by *-am*. The phrase is therefore literally, "lost-he was-for-me," i.e. I lost him.

63. *Demonstrative Pronouns*.—In Iś. the proximate demonstrative pronoun appears under two forms. The first is *nakwa*, this. The base *nak-* also appears in S. *nak-yam*, this way, and *nak-dās*, thus; in Yn. *nah-it*, this very (sg. acc.); and perhaps in Ś. *ik-yam*, this very. I connect the Iś. S. and Yn. forms with Skr. *ēna-*, Phl. Prs. *īn*, to which the *-ka*-suffix has been added. The affiliation of the Ś. form to this group is doubtful. It is more probably to be referred to Skr. *ayam*, Prs. *ē*, also with the *-ka*-suffix.

The other form appears in *man*, this (acc. sg.), and *miv*, their. This also occurs in W. *yem*, this; S. *yam*, this (sg. obl. *mi*, pl. nom. *moδ*, obl. *mef*); Ś. *yem*, *yam*, this (sg. obl. *mi*, pl. *māδ*, obl. *mēf*); Mj. *ma*, this (pl. obl. *maf*); Yd. *mo*, *wem*, this (sg. obl. *man*, pl. obl. *maf*); Zb. has *am*, this.

The following examples of this pronoun occur in the Iś. story:—

(17) *agar nakwa vuz avirī*, if he finds this goat.

(19) *nakwa kūr pa ambi tē vud*, this blind man who was in the cave.

(35) *man pādśā bā ussum*, shall I take away this to the king?

(23) *wak rōz miv gunā ta fak tilapum*, I ask from Your Honour (pardon for) the fault of these for one day.

64. The remote demonstrative pronoun is *wa*, that, etc., the same as the 3rd personal pronoun. Thus:—

(33) *po wa ambi darūn*, inside that cave.

Another remote demonstrative pronoun found in Sir Aurel Stein's list is *dīr*, that. With this we may compare S. sg. obl. *dī*, this (pl. nom. *duδ*, obl. *def*); Š. *dī*, of this (Pl. nom. *daθ*, obl. *def*). Geiger (p. 320) compares the S. and Š. forms with the Paštō *dē*, this. I am unable to account for the final *r* in the Iš. form, unless the latter is a dative.

65. In Zb. the personal pronoun of the 3rd person is used as the remote demonstrative. When used as an adjective any of the forms *ao*, *ā*, or *wō* may be used for any number or case, but the two latter have not been noted in agreement with a nominative.

66. *Reflexive Pronoun*.—The reflexive pronoun in Iš. is *χad-ak*, self, in which the *-ak* is the *-ka*-suffix. We may compare the emphatic termination *-aθ* in Š. *χub-aθ*, self. With *χadak* we may compare W. *χut*, S. *χü*, Š. *χu*, *χub-aθ*, Yd. *koyah* (so Biddulph, ? *χoyah*). As an example for Iš., we have:—

(35) *az χadak χurum, nēdum*, I myself will eat, will sit.

67. Sir Aurel Stein's list also gives *fak*, self, a word which I have not found in this sense in the story. In form it resembles S. *fük*, Š. *fuk*, all, but does not agree in meaning with these words. The nearest form in this sense that I have met is the Dardic (Gawarbatī) *phu-ka*, self. I have no suggestion to make as to its derivation, unless it is connected with Skr. *sva*- (through *\*sya*-, *\*hpa*-, *\*pha*-), self, with the Dardic change of *v* to *p* and the *-ka*-suffix. In this case the word would be borrowed from Dardic. The word *fak* occurs twice in the story, and in each case seems to mean "Your Honour", much as, in Hindī, *āp* means both "self" and "Your Honour". Thus:—

(23) *wak rōz miv gunā tsu fak tilapum*, I demand from Your Honour (pardon for) their fault for one day.

(33) *χazīna-e-γaib tsu fak talapum*, I demand from Your Honour a hidden treasure.

68. The Iš. word for "own" is *χē*. As usual it always refers to the subject of the sentence and means "my own", "thy own", "his own", etc., according to the context. The corresponding words in the other Pāmīr languages are Zb. *χē*, Mj. *χai*, Yd. *χwē*, W. S. *χü*, Š. *χu*, Yn. *χapi*, *χēpi*. The word occurs very frequently in the story. A few examples will suffice:—

(6) *tu χē tsām kūr kun*, make thine own eye blind.

(10) *ts' -χē sār wak tsām kif*, pierce an eye from thine own head.

(7) *frī χē tsām kift*, Good pierced his own eye.

69. *Relative Pronoun*.—In all the Pāmīr languages the force of the relative pronoun is most generally expressed by the help of a verbal adjective in (W.) *-ung* or (S.) *-enj*. Thus (Shaw, JASB. xlv, p. 169), W. *cini šköt-ung χalg*, the person who breaks the cup.

As has occurred in many languages, there is also a tendency to employ the base of an interrogative pronoun with the force of a relative. Thus, in the story, we have *te* or *tē* or *za* (cf. Yd. *tsi*, what?) used as relatives in:—

(18) *te-rang kūr te vūnī*, whatever kind of blind man who there may be, equivalent to "if there be any kind of blind man".

(19) *nakwa kūr pa ambi tē vud*, this blind man who was in the cave.

(34) *hē cīz nus vud, za wadak paidā na šu*, there was not anything which is not manifest there.

As in the first example, *te* or *tē* may practically have the force of "if". Similarly:—

(24) *mum bā hukm tē šu*, if there be an order (given) to me.

Zb. uses the Prs. *ki* as a relative.

**70. Interrogative Pronouns.**—In Iś. *kudum* is “who?” and *kum* or *cīz* is “what?”. So *kum dā*, what place? is used to mean “where”. The corresponding words in other Pāmīr languages are:—

Who?—Zb. *kāi*, Mj. *kedēva*, Yd. *kedī*, W. *kūi*, S. *coi*, Š. *cāi*, *ci*, Yn. *kaχ* (obl. *kāi*). These all go back to the old pronominal base *ka-*.

What?—Zb. *tsīz*, Mj. *štē*(?), Yd. *ci* (Biddulph, *tsi*), W. *tsīz*, S. *tsēiz*, Š. *kū*, *cīz*, *tsīz*, Yn. *cā*. These may all be compared with Prs. *cī*, *cīz*.

Examples of the Iś. forms are:—

(14) *tu-t kum dā vud*, where werest thou?

(16) *cīz xabar āst*, what news is there?

(32) *cīz talapi tu*, what dost thou demand?

**71. Other Pronominal Forms in Iś.:**—

*wak*, a certain (see the article, § 41).

*cand*, *tsand*, some, several.

*tsē-rang*, whatever kind of.

*hē cīz*, anything.

*ham-digar*, each other.

*Hē*, in *hē cīz*, is the Prs. *hēc*, with apocope of the final consonant (§ 37). The other forms call for no remarks. The following are examples:—

(8) *cand rōz šāwal-ān tōyḍ*, for some days they went (along) the road.

(14) *cand waχt šuχt*, some time passed.

(3) *tsand rōz-ān šāwal šud*, for some days they went (along) the road.

(32) *tsand rōz bād šak āyad*, after several days Bad came.

(18) *tsē-rang kūr tsē vūnī*, whatever kind of blind man who there may be.

(34) *hē cīz nus vud*, *za warlak paidā na šu*, there was not anything that is not manifest there.

(38) *ham-digar-i-y-ān kēu kul*, they made trouble to each other.

## D. VERBS

72. As in other Pāmīr languages the conjugation of the verb is founded on two principal bases—the present and the past. On the present base are founded the present-future tense, derived from the old present, and other connected tenses. The past base is the past participle. From it the past tense is formed by the addition of the separable pronominal suffixes described in §§ 59 ff. A perfect participle is formed by strengthening the past participle by the addition of the *-ka*-suffix (see § 38, 3). A perfect tense is formed from the perfect participle, as in the case of the past tense, by the addition of the separable pronominal suffixes. In all this Iš. is in accord with the other Pāmīr languages.

73. The materials for illustrating the conjugation of Iš. verb are confined to the verbal forms found in the story brought home by Sir Aurel Stein, and are necessarily incomplete. I shall do my best to complete them by the free use of my Zb. materials.

74. A verb agrees with its subject in number and person, but when there are a number of singular subjects to one verb the latter is sometimes in the singular instead of in the plural. Thus, in 36, we have *χurs, lēv, urk, urwēsak āyad-ān*, the bear, the night-demon, the wolf, (and) the fox came, with the verb in the plural; but, in 14, we have *wak χurs, wak urk, wak urwēs, wak vāyad āyad*, a bear, a wolf, a fox, (and) a nightmare came, in which the verb is in the singular.

75. *Verb Substantive*.—The only form of the present tense of the verb substantive occurring in the Iš. story is *āst*, he is. Thus:—

(33) *wak dā āmbi āst: po wa āmbi darūn wak χurjīn durr āst, wak sandūq lā'l āst*, in a certain place there is a cave: within that cave there is a sack of pearls, there is a box of rubies. Similarly, in several other passages.

# VERBAL FORMS

Present-Future.						Imperative.		Sub-junctive. Sing. 3.	Past Participle.	Perfect Participle.	Infinitive.	Meaning.
Singular.			Plural.			Sing. 2.	Plar. 2.					
1	2	3	1	2	3							
...	...	...	...	...	...	...	...	...	(apāt or apāt)	...	...	to lose.
...	...	āśat	...	...	...	...	...	...	vāt, vāt	vātuk	...	to be.
...	...	...	...	...	...	...	...	...	(vātā)	...	...	to send.
(iśam)	...	...	...	...	...	(iś)	...	...	āpāt	(iśāt)	...	to come.
...	...	...	...	...	...	...	...	...	apūyāt	...	...	to listen.
...	...	...	...	...	...	...	...	...	atopāt	...	...	to enter.
(avaram)	...	avirāt	...	...	...	...	avirāt	...	(atāpāt)	...	...	to find, obtain.
...	...	...	...	...	...	iśam	iśmān	...	avāt	(avāt)	...	to bring.
...	...	...	...	...	...	iśam	iśmān	...	...	...	...	to bring.
(dagam)	...	...	...	...	...	dāt	dāt	...	dāt	(dātāt)	...	to give.
(deham)	(dehāt, deha, deh)	(dehāt)	(dehen)	(dehāt)	(dehen)	(dek)	...	dāt	dāt, (dāt)	(dātāt)	(dehāt)	to strike, put.
...	...	...	...	...	...	...	...	...	frāt	...	...	to remain.
...	...	...	...	...	...	...	...	...	frāt	...	...	to ask.
...	(gāṅ)	...	...	...	...	...	...	...	(frāt)	...	...	to prepare.
...	...	...	...	...	...	...	...	...	(gāṅ)	...	...	to come back.
(ṛṇam)	...	...	...	...	...	(ṛṇāt)	...	...	(ṛṇāt)	...	...	to run.
...	...	...	...	...	...	...	...	...	ṛṇāt, (ṛṇāt)	...	...	to say.
...	...	...	...	...	...	...	...	...	...	(ṛṇāt)	(ṛṇāt)	to sing.
...	...	...	...	...	...	...	...	...	(ṛṇāt)	...	...	to flee.
...	...	...	...	...	...	kīf	...	...	kīf	...	...	to pierce.
kūnam,	...	(kūnāt)	...	...	...	kūn,	...	...	kāt, kāt,	...	(kūnāt)	to do, make.
(kūnam,	...	...	...	...	...	(kūn)	...	...	(kāt)	...	...	to consume.
...	...	...	...	...	...	...	...	...	(kāt)	...	...	to wish.
...	...	...	...	...	...	...	...	...	(kāt)	...	...	to cut.
...	...	...	...	...	...	...	...	...	kāt	...	...	to slay, slaughter.
ṣamam,	...	(ṣamāt)	...	...	...	(ṣam)	...	...	...	...	ṣamāt	to eat.
(ṣamam)	...	...	...	...	...	(ṣam)	...	...	ṣamāt, (ṣamāt)	...	...	to arise, stand up.
(ṣamam)	...	...	...	...	...	(ṣam)	...	...	ṣamāt	...	...	to die.
(ṣamam)	...	...	...	...	...	(ṣam)	...	...	ṣamāt, (ṣamāt)	(ṣamāt)	...	to grasp.
...	...	...	...	...	...	...	...	...	ṣamāt, (ṣamāt)	(ṣamāt)	...	to sit, lie down.
...	...	...	...	...	...	...	...	...	ṣamāt	...	...	to place.
...	...	...	...	...	...	(ṣamāt)	...	...	...	...	...	to draw (water).
...	...	...	...	...	...	...	...	...	ṣamāt	...	...	to go out.
...	...	...	...	...	...	...	...	...	(ṣamāt)	...	...	to set alight.
...	...	...	...	...	...	...	(ṣamāt)	...	...	...	ṣamāt	to clothe.
...	...	...	...	...	...	...	...	...	(ṣamāt)	...	...	to call.
...	...	...	...	...	...	...	...	...	ṣamāt	...	...	to smear.
(śam)	śāt, (śāt, śāt, śāt)	śāt, (śamāt)	(śamāt)	(śamāt)	(śamāt)	śāt (śāt)	śāt	śāt	śāt	śamāt	(śamāt)	to go, become.
...	...	...	...	...	...	...	...	...	śāt, (śāt)	...	...	to pass (of time or place).
...	...	...	...	...	...	...	...	...	...	...	...	to demand.
...	...	...	...	...	...	...	...	...	(śāt)	...	...	to burn.
...	...	...	...	...	...	...	...	...	śāt	...	...	to go, move.
...	...	...	...	...	...	...	...	...	(śāt)	...	...	to shave.
(ṣamam)	...	...	...	...	...	...	...	...	(śāt)	...	...	to see.
...	...	...	...	...	...	...	...	...	śāt	...	...	to take away.
...	...	...	...	...	...	...	...	...	...	...	...	to call, summon.
...	...	...	...	...	...	...	...	...	śāt	...	...	to bind, tie.
...	...	...	...	...	...	...	...	...	śāt, vāt	vātuk	...	to become.
...	...	...	...	...	...	...	...	...	śāt, vāt	...	...	to take.
...	...	...	...	...	...	...	...	...	...	...	...	to kill.



W. have entirely different bases. The origin of the Mj. and Yd. forms is doubtful.

79. The following are examples of this tense in Iś. :—

(15) *az-īm* (for *az-im*) *nēr. tur pādšā χān-um vud*, to-day I was in the king's house.

(14) *tu-t kum dā vud*, where wast thou to-day ?

(19) *nakwa kūr pa ambi tsē vud*, this blind man who was in the cave.

(22) *nēr-bā dah rōz tamuχ-bā qarār vud*, (up) to-day your agreement of ten days was.

(34) *hē cīz nus vud*, there was not anything.

From the same root we have a 3rd person singular present, *vūnī*, he becomes, and a perfect base ; *vuduk*, has become, in :—

(18) *tsē-rang kūr tsē vūnī*, if there be any kind of blind man.

(18) *tu-t pādšā bēfām-at vuduk*, thou. O king, hast become (i.e. art) foolish.

80. Like the Prs. *šudan*, the root *šu-*, go, is also used to mean "become". This verb will be dealt with under the head of the active verb.

81. *The Active Verb*.—I commence by giving, in the folding table opposite, all the verbal forms that I have been able to collect from the Iś. story. To these I have added, between marks of parenthesis, all the Zb. forms available in my own materials. On this table are based the remarks that follow.

82. *Infinitive*.—In Iś. this ends in *-uk* added to the present base, as in *χar-uk*, to eat, food ; *pomuts-uk*, to clothe, clothing. Thus, *χē χaruk-bā avul, pomutsuk-bā mus avul*, he obtained (food) for eating, he obtained clothes for putting on.

In Zb. the infinitive ends in *-āk*, as in *deh-āk*, to strike ; *šu-āk*, to go, to become. In W. it ends in *-ak* or *-an*, and in S. Š. in *tao*. In Yd. it ends in *-ak*.



**83. Conjunctive Participle.**—The Pāmīr languages have no conjunctive participle, such as is common in India. Instead, the two verbs are simply put in juxtaposition, as in Iś. (27) *zōγd āγad*, he took, he came, i.e. having taken he came, he brought, equivalent to the Hindi *lē āyā*.

**84. Present-Future.**—This tense, founded on the ancient present, has the force both of a present and of a future. It sometimes has the force of a present subjunctive. In Iś. the terminations in the singular are as follows:—

1. *-um*.
2. *-ī, i*.
3. —, or *-ī*.

No materials are available for the plural terminations.

In other Pāmīr languages the terminations are as follows:—

	Zb.	Mj.	Yd.	W.	S.	Š.	Yn.
Sing. 1.	<i>-em, -im</i>	<i>-um</i>	<i>-em</i>	<i>-am</i>	<i>-am</i>	<i>-am</i>	<i>-ām</i>
2.	<i>-ē, —</i>	<i>-i</i>	<i>-it</i>	<i>-i</i>	—	<i>-ē, -i</i>	—
3.	<i>-ī, -ai</i>	<i>-i</i>	<i>-i, —</i>	<i>-d</i>	<i>-d</i>	<i>-d</i>	<i>-tišt, -ci</i>
Plur. 1.	<i>-en</i>	<i>-am</i>	<i>-em</i>	<i>-an</i>	<i>-am</i>	<i>-am</i>	<i>-īm</i>
2.	<i>-av</i>	<i>-af</i>	<i>-ef</i>	<i>-it</i>	<i>-id</i>	<i>-id</i>	<i>-t ?</i>
3.	<i>-en</i>	<i>-at</i>	<i>-et</i>	<i>-in</i>	<i>-in</i>	<i>-in</i>	<i>-ār</i>

We may safely assume that, in the plural, the Iś. forms closely resemble those of Zb. The resemblance of the singular forms in Mj. is also marked. No information is available regarding Yz.

**85.** The following are examples of the use of this tense in Iś.

(6, 10, 25, 29) *az tu-bā dayum*, I will give to thee

(24) *pādšā udōγd tsām tāza kunum*, I will make the king's daughter's eyes restored.

(35) *man pādšā-bā ussum? az xadək xarum, nēdum*, shall I take this away to the king? I myself will eat, (and) will sit down.

(23) *wak rōz miv gunā tsə fak tilapum*, for one day, I demand from Your Honour (pardon for) their fault.

(33) *xazīna-i-γaib-i tsə fak tulapum*, I demand a hidden treasure from Your Honour.

(27) *nēr tamux žanum*, to-day I will slay you.

(29) *tu xuš-waxtī šuī*, wilt thou be happy?

(30) *cīz tulapī tu*, what dost thou demand?

(17) *agar nakwa vuz avirī, korost zānz, i tsām tāza šu*, if he finds this goat, (and) takes the skin, her eyes will become sound.

(24) *mum-bā hukm tsē šu*, if there be an order to me.

(33) *xōb šu*, it becomes well, i.e. good!

(34) *hē cīz nus vud, za wadak paidā na šu*, there was nothing that does not become manifest there.

**86. Present Conditional.**—The present-future has the force of a present conditional, but the conditional force is emphasized by the addition of the letter *-u*.

In Zb. *-a*, and in W. *-ō*, is added with the same effect.

Examples of the present conditional in Iś. are:—

(18) *wa cenār nas-u, xē dūst pa kūl dū* (for *dē-u*), *tsə kūl vēk zānz-u, tar cenār wan sām̄bu, tsə cenār zānz-u, tar xē tsām sām̄b-u*, (if) he grasp that plane-tree, put his hand into the pool, take water from the pool, smear it on the plane-tree, take it from the plane-tree, (and) smear it on his eyes.

**87. Imperative.**—The 2nd person singular of the imperative is the same as the present base. The 2nd person plural adds *-av* or *-uw*.

In Zb. the only termination of the 2nd person plural is *-av*; in Mj. and Yd. it ends in *-e*; in W. it ends in *-it*; in S. Š. in *-id*, and in Yn. in *-t*, thus following the present-future,

88. The following are examples of the use of the imperative in Iś. :—

*Singular 2.*—(5, 9) *wak lav gāla mum-bā dai*, give me a piece of bread.

(26, 33) *mum-bā ižum*, bring to me.

(10) *ts'-χē sār wak tsām kif*, pierce (i.e. tear out) one eye from thy head.

(6) *tu χē tsām kūr kun*, make thine eye blind.

(31) *tar taxt nād*, sit down on the throne.

(37) *wok cirāγ pedīn*, light a lamp.

(28, 33) *šu*, go thou.

(33) *wan zānz*, take it.

*Plural 2.*—(16) *wak tabīb avīraw, ižnuw*, find ye (and) bring ye a physician.

(28) *wanuw, ižmuw*, call ye (and) bring.

89. *Past Tense.*—This is simply the past base or past participle, with the separable pronominal suffixes added to indicate number and person. As already explained (§ 60) these are most often added, not to the verb, but to some other word in the sentence. It will be remembered that, in Iś., there is no suffix for the 3rd person singular. For this person, therefore, the bare past participle is employed.

The same procedure is followed in all the Pāmīr languages. A list of all the Iś. and Zb. past participles known to me will be found in the table opposite p. 51. For the pronominal suffixes in the various languages, see § 59.

90. The following are examples of the use of the past tense in Iś. :—

*Singular 1.*—(35) *az-im lēv šud*, did I become (i.e. am I) mad?

*Singular 2.*—(25) *agar mun udōγd tsām tāza kul-ut*, if thou madest my daughter's eyes sound.

*Singular 3.*—(12) *wak kud āγad*, a dog came. Similarly *āγad* in many other places.

(34) *šud, ambi-bā atōyd*, he went, he entered into the cave.

(38) *urk atōyd*, the wolf entered.

(34) *χē χaruk bā avul, pomutsuk-bā mus avul*, he found (food) for his eating, he found clothes to put on.

(30) *χē udōyd frī-bā dūd*, he gave his daughter to Good.

(20) *cenār viš šud, wa cenār nad, χē dūst dēd kūl darūn, tar cenār sām bud, tar χē tsām sām d, i tsām tāza šud*, he went below the plane-tree, he seized the plane-tree, he struck (i.e. put) his hand into the pool, he smeared (it) on to the plane-tree, he smeared (it) on to his eyes. His eyes became sound.

(11) *frī frīn*, Good remained (where he was).

(14) *χurs tsā urwēs frut*, the bear inquired from the fox.

(22) *tsā wazīrāw frut*, he inquired from the viziers.

(5, *et passim*) *γēžd*, he said.

(7) *frī χē tsām kift*, Good pierced his own eye.

(38) *i dēr kandār kūl*, he made his belly pieces (i.e. he tore it to pieces). *Kul* or *kūl* is frequently used to make nominal compound verbs, as in (37) *at kūl*, he opened; (38) *trās kūl*, he feared; (13) *kutal kūl*, he led; (21) *gūl kūl*, he made assembled, he called together.

(27) *kut, i tulχā-i zōyd*, he flayed (it), he took its bile.

(19) *sahar tsā wadak χut, nušt*, at dawn he arose (and) went forth from there.

(21) *tsā wadak χut, tōyd*, he arose (and) went from there.

(34) *χut tsā wadak rawān šud*, he arose (and) set out from there.

(38) *šak mul*, Bad died.

(13) *wi dumb-i nad*, he grasped its tail.

(12) *wak rōz tā vužēr nulust*, for one day he sat (there) till evening.

(31) *tar taxt nulust*, he sat down on the throne.

(4) *i dēr žūnduk šud*, his belly became hungry. Similarly, *šud*, he became, in many other places.

(20) *cenâr viš šud*, he went below the plane-tree.  
Similarly, *šud*, he went, in many other places.

(19) *i gul gap-i šud*, he heard all his talk.

(14) *cand waxt šuxt*, some time passed.

(11) *šak tōyd*, Bad went away.

(21) *ta wadak xut tōyd*, he arose and went from there.

(13) *kud wan kutal kûl, wud*, the dog led him (and) took (him) away.

(27) *tar pādšâ udōyd tsâm vûst*, he bound (it) on the king's daughter's eyes.

(27) *wa wuz-i zōyd āyad*, he took the goat (and) came.

(37) *xurs cirûy zōyd*, the bear took a light.

Plural 3.—(36) *xurs, lēw, urk, urwēsək āyad-ân; apux̄t-ân*, the bear, the night-demon, the wolf, (and) the fox came; they listened.

(29) *pādšâ dā-ân āyad*, they came before the king.

(38) *ham-digur-i-y-ân* (see § 59) *kēu kul*, they made trouble to (i.e. invited) each other.

(2) *dō ādam-ân safar-ân šud*, the two men went (on) a journey. Here the suffix *-ân* is repeated.

(3) *tsand rōz-ân šâwal šud*, for some days they went (their) way.

(7) *ts'-wadak-ân tōyd*, they went on from there.

(8) *cand rōz šâwal-ân tōyd*, for some days they went (their) way.

**91. Perfect.**—The base of the perfect tense is the perfect participle, which is formed by strengthening the past participle by the addition of the *-ka*-suffix, *u* being employed as the junction-vowel. Thus, *nulust*, he sat down; *nulustuk*, he has sat down.

The perfect base is formed in the same way in Zb., but the junction-vowel is *a* or *ā*, as in *nalūstak*, he has sat down; *nadāk*, he has taken. Both in regard to Iś. and Zb. the materials in regard to the junction-vowel are scanty, and it may be that in both languages it is really determined by sympathy with the preceding vowel of the

past participle. In Mj. the perfect tense does not seem to be used. In Yd. *γ* is added, as in *ži-γ-em* (Biddulph, *ži-g-em*), I have beaten. W. adds *k* without a junction-vowel, while S. Š. add *j* (derived from *k*), also without a junction-vowel. Yn. adds *y*.

In Iś. the bare perfect participle forms the 3rd person singular of the perfect tense. For the other persons separable pronominal suffixes are employed, as in the past.

The following are examples of the 3rd person singular of the perfect tense in Iś.:—

(37) *wok ādam nulustuk*, a man has sat down, i.e. is seated.

(16) *pādā-na wak ulōyḍ kūr šuduk*, a daughter of the king has become blind.

See also the example of *vuduk* in § 79.

## V. INDECLINABLES

**92. Adverbs.**—*nēr*, to-day; *nēr-bā*, up to to-day; *inga*, then; *ḍāḍ*, a place; in *kum ḍāḍ*, where? *wadak*, there; *tsa wadak* or *ts'-waduk*, from there, thence; *var*, a door; in *tsu var*, from the door, i.e. from inside (a dwelling).

It is unnecessary to give any examples of the use of these. The vocabulary gives references to the passages in which they occur.

The negative is *na* or *nus*, not. *Nus* occurs in Zb. under the form *nas*. An Iś. example, containing both forms, is:—

(34) *hē cīz nus vud za wadak paidā na šu*, there was not anything that is not manifest there.

**93. Prepositions and Postpositions.**—These are dealt with in §§ 45 ff.

**94. Conjunctions.**—*agar*, if; *za*, and.

**95. Interjections.**—*ai* and *ē*, O! *χōb*, well!

Of these *ai* is used contemptuously (17, 18); and *ē* respectfully.



## ISHKASHMI STORY

(An acute accent, as in *wádak*, indicates stress.)

1. *Wak ādam frī wak šak.*  
One man good one bad.
2. *Dō ādam-ān safar-ān šud.*  
Two men-they journey-they went.
3. *Ṭsand rōz-ān šāwal šud.*  
Some days-they road went.
4. *I dēr žūnduk šud.*  
His belly hungry became.
5. *Nēk (or frī) šak-bā γēžd, "wak lav gāla*  
Good (Good) Bad-to said, "A piece bread  
*mum-bā dai."*  
me-to give-thou."
6. *Šak γēžd, "tu χē tsām kūr kün; az*  
Bad said, "thou thine-own eye blind make-thou; I  
*tu-bā dayum."*  
thee-to I-will-give."
7. *Frī χē tsām kift; ts-wádak-ān tōyd.*  
Good his-own eye pierced; from-there-they went.
8. *Cand rōz šā'wal-ān tōyd. Wēv dēr*  
Some days' road-they went. Their bellies  
*žūnduk šud.*  
hungry became.
9. *Frī γēžd, "wak lav gāla mum-bā dai."*  
Good said, "a piece bread me-to give-thou."
10. *Šak γēžd, "ts-χē sār wak tsām kif;*  
Bad said, "from-thine-own head an eye pierce-thou;  
*az inga tu-bā dayum."*  
I then thee-to I-will-give."



11. *Ar-vádaḱ tsām kūr šud. Šak tōryd, frī*  
Both eyes blind became. Bad went, Good  
*frin.*  
remained.
12. *Wak rōz tā vužēr nūlust. Šab šud.*  
One day till evening he-sat. 'Night became.  
*Wak kud áryad.*  
A dog came.
13. *Wi dúmb-i nad. Kud wan kutál kúl*  
Its tail(acc.) he-grasped Dog him leading did  
*wud. Tur ambi wan wud za*  
took-away. Into a-cave him he-took-away and  
*šab šud.*  
night became.
14. *Cand waxt šuxt, wak xurs, wak urk, wak*  
Some time passed, a bear, a wolf, a  
*urwēs, wak vāryd āryad. Xurs tsá*  
fox, a night-mare came. The-bear from  
*urwēs frut "tu-t kum dā vud?"*  
the-fox asked, "thou-thou what place wast?"
15. *Urwēs γěžd, "az-īm nēr tar pādšā xān-um*  
The-fox said, "I-I to-day to the-king's house-I  
*vud."*  
was."
16. *Xurs γěžd, "cīz xabar āst?" Urwēs γěžd,*  
The-bear said, "what news is?" The-fox said,  
*pādšā xē wazīr dar γazab šud.*  
the-king his-own viziers in anger became.  
*Pādšā-na wak udōryd kūr šuduk;*  
King-belonging-to a daughter blind has-become;  
*pādšā xē wazīrū-bā γěžd, "wak tabīb*  
king his-own viziers-to said, "a physician  
*ávīraw ižmuw."*  
find-ye bring-ye,"

17. *Urk γēžd*, "ai nāfam pā'dšā, tu māl dārūn  
 The-wolf said, "O foolish king, thy cattle among  
*wak kabūt vuz āst; agar nakwa vuz āvirī*  
 a blue goat is; if this goat he-finds  
*i korost, zānz i tsām tāza šu."*  
 its skin he-takes her eyes renewed will-become."

18. *Xurs γēžd*, "ai tu-t pā'dšā bē-fām-at  
 The-bear said, "O thou-thou king foolish-thou  
*vuduk. Ambi sar-dzā wak sabz*  
 hast-become. The-cave in-front a green  
*cenār āst. Pī-bun wak kūl āst.*  
 plane-tree is. Below-it a pool is.  
*Tsē-rang kūr te vūnī wa*  
 Of-whatever-kind blind-man who may-be he  
*cenār nasu, χē dūst pa*  
 the-plane-tree may-grasp, his-own hand into  
*kūl dū, tsā kūl vēk zānzū,*  
 the-pool may-put, from the-pool water may-take,  
*tar cenār wan sām̄bu, tsā*  
 on-to the-plane-tree it may-smear, from  
*cenār zānzū, tar χē tsām*  
 the-plane-tree may-take, on-to his-own eyes  
*sām̄bu, i tsām siyāt šu."*  
 may-smear, his eyes well will-become."

19. *Nakwa kūr pa ambi tsē vud, i*  
 This blind-man in the-cave who was, his  
*gul gap-i šud. Sahar tsā wadak*  
 all talk (acc.) heard. At-dawn from there  
*χut nušt.*  
 he-rose he-went-forth.

20. *Cenār viš šud. wa cenār*  
 The-plane-tree below he-went. He plane-tree

*nad*, *χē* *dūst* *dēd* *kūl* *darūn*,  
 grasped, his-own hand put the-pool within,  
*tar* *cendr* *sāmbud*, *tar* *χē*  
 on-to the-plane-tree he-smeared, on-to his-own  
*tsām* *sāmd*. *I* *tsām* *tāza* *šud*.  
 eyes he-smeared. His eyes renewed became.

21. *Tsa* *wadak* *χut* *tōyd*. *Tar* *pā'dšā*  
 From there he-arose he-went. To the-king's  
*qúslāq* *šud*. *Pādšā* *χē* *wazīrā'w*  
 town he-went. The-king his-own viziers (acc.)  
*gūl* *kūl*.  
 assembled made.

22. *Tsa* *wazīrāw* *frut*, " *nēr-bā* *dah* *rōz*  
 From the-viziers he-asked, "to-day-to ten days  
*tamuχ-bā* *qarā'r* *vud*. *Nēr* *tamuχ*  
 you-to agreement was. To-day you  
*žanum*."  
 I-will-kill."

23. *Frī* *γēžd*, " *ē* *pādšā*, *wak* *rōz* *miv* *gunā*  
 Good said, "O king, one day of-these the-fault  
*tsa* *fak* *tilāpum*." *Pādšā* *γēžd*,  
 -from Your-Honour I-demand." The-king said,  
 " *χōb*."  
 "Well."

24. *Frī* *γēžd*, " *mum-bā* *hukm* *tsē* *šu*,  
 Good said, "me-to order which may-become,  
*pādšā* *udōyd* *tsām* *tāza* *kunum*."  
 king's daughter's eyes renewed I-will-make."

25. *Pādšā* *γēzd*, " *agar* *mun* *udōyd* *tsām* *tāza*  
 The-king said, "if my daughter's eyes renewed  
*kālut*, *az* *tu-bā* *dayum*."  
 thou-madest, I thee-to will-give."

26. *Frī γēžd*, “*tu māl darān wak kabūt*  
 Good said, “thy cattle among a blue  
*vuz āst, mum-bā izum.*”  
 goat is, me-to bring.”
27. *Wa vuz-i zōγd āγad. Kut, i*  
 He the-goat (acc.) took he-came. He-flayed, its  
*talχā-i zōγd, tar pādšā udōγd*  
 bile (acc.) he-took, on-to the-king's daughter's  
*tsām vūst. I tsām sihat šud.*  
 eyes he-tied. Her eyes well became.
28. *Sahar pādšā-bā χabar šud, i udōγd*  
 At-dawr the-king-to news became, his daughter's  
*tsām sihat šud. Pādšā χuš-waxt šud.*  
 eyes well became. The-king happy became.  
*lēžd, “šu wanuw izmuw.”*  
 He-said, “go-ye call-ye bring-ye.”
29. *Pādšā dzā-ān āγad. lēžd, “χē*  
 The-king's place-they came. He-said “my-own  
*udōγd tu-bā dayum, tu χuš-waxt*  
 daughter thee-to I-will-give, thou happy  
*šui ?*”  
 wilt-become ?”
30. *Frī γēžd, “ē pādšā, tu-t tāt,*  
 Good said, “O king, thou-thou-art father,  
*az zus.” Xē udōγd frī-bā dūd.*  
 I son.” His-own daughter Good-to he-gave.
31. *Pādšā γēžd, “ē zus, tar taxt nīd.” Frī*  
 The-king said, “O son, on-to throne sit.” Good  
*tar taxt nulust.*  
 on-to the-throne sat.
32. *Tsand rōz bād šak āγad. “As-salām*  
 Some days after Bad came. “The-peace

*alaikum.* Frī *γēžd*, “*alaikum as-salām.*  
on-thee.” Good said, “on-thee the-peace.  
*Āz talapi tu?*”

What dost-thou-demand thou?”

33. Šak *γēžd*, “*ē pā’dšā*, *ḫazīna-i-γaib-i*  
Bad said, “O king, treasure-of-hiding (acc.)  
*ta fak talāpum.*” *Īēžd*, “*ḫōb*  
from Your-Honour I-demand.” He-said, “Well,  
*šu, šu, wak dā ambi āst. Po wa*  
it-becomes, go, a place cave is. In that  
*ambi darūn wak ḫurjīn durr āst. Wak*  
cave within a sack (of) pearls is. A  
*sandāq lā’l āst. Wan zānz mum-bā īzum.*  
box (of) rubies is. It take me-to bring.  
*Lā’l sandāq gul mum-bā, durr*  
Rubies (of) box all me-for, pearls (of)  
*ḫurjīn gul tu-bā.*  
sack all thee-for.”

34. *Xut ta wadak ruwān šud tōyd.*  
He-arose from there going he-became he-went.  
*Šul ambī- (qr γār-) bā, a-tōyd. Xē*  
He-went the-cave (cave-) to, in-went. His-own  
*ḫaruk-bā avul, pomutsuk-bā nus*  
eating-for he-obtained, clothing-for clothes  
*avul; hē cīz nus vud za wadak*  
he-obtained; any thing not was which there  
*paidā na šu.*  
manifest not may-become.

35. Šak *γēžd*, “*ē Xudā, az-im lēv šud? man*  
Bad said, “O God, I-I mad became? This  
*pā’dšā-bā ussum? az ḫadak ḫarum*  
king-to shall-I-take-away? I myself I-shall-eat  
*nēdum.*”  
I-shall-sit.”

36. *Šab* *šud.* *Xurs,* *lēw,* *urk,*  
 Night became. The-bear; night-demon, wolf,  
*urwēsak āṛad-ān.* *Apux̣t-ān,* *tsa var*  
 fox came-they. Listened-they, from the-door  
*sadā āṛad.*  
 a-sound came.
37. *Ur̥k* *γēžd,* “*ē* *χurs,* *wok* *cirāγ* *pedīn.*  
 The-wolf said, “O bear, a light set-alight.  
*Xurs cirāγ zōγd,* *var at kul.*  
 The-bear a-light took, the-door open he-made.  
*Wok adām nulustuk.*  
 A man has-sat.
38. *Xurs trās kul.* *Ham-digariy-ān kēu*  
 The-bear fear made. Each-other (acc.)-they trouble  
*kul.* *Ur̥k a-tōγd.* *I dēr kandār*  
 made. The-wolf in-went. His belly pieces  
*kul.* *Šak mul.*  
 he-made. Bad died.

(Translation done by Qāzī Qadam Šāh and checked by Daulat Qadam, of Iškāšm. September 8, 1915.)

# LITERAL TRANSLATION OF THE ABOVE

(slightly altered from Shaw's)

1. (There) were (two men), one good (and) one bad.
2. They went a journey. 3. (They) went several days' road.
4. His belly became hungry. 5. The good (one) said to the bad: Give me a piece of bread.
6. The bad one said: Thou make (thine) own eye blind, then I will give thee (some bread).
7. The good (one) pierced (his) own eye. Thence they went (on).
8. Several days'

road they went. Again their bellies became hungry. 9. The good (one) said: Give me a piece of bread. 10. The bad (one) said: Pierce the eye (which remains) in thy head, then I will give thee (some bread). 11. Both (his) eyes (thus) became blind. The bad (one) went (on), the good (one) remained. 12. He sat one day on (till) evening. (It) became night. A dog came. 13. He laid hold of the dog's tail. The dog leading (him) took him away. It brought him into a cave and night fell.

14. After a time, a wolf, a bear, a fox, a night-mare came. The bear asked the fox: Thou, where wert thou? 15. The fox said: I was to-day to (at) the king's palace. 16. The bear said: What news is (there)? The fox said: The king has become angry with his Wazirs. A daughter of the king's has become blind. The king said to his Wazirs: Find a doctor (and) bring (him). 17. The wolf said: Ah! thou (art) a foolish king. Amongst thy flocks (there) is a blue goat. If he brings that goat, (and) takes the goat's skin, her eyes will become (renewed). 18. The bear said: Ah! thou king, thou hast become a fool. Before the cave (there) is a green plane-tree. At the foot of the plane-tree (there) is a pool. What kind so-ever (of) blind person (there) may be, (if) he lay hold of the plane-tree, and put one hand into the pool, take (water) from the pool, smear (it) on to the plane-tree, take (it) from the plane-tree, (and) smear (it) on to (his) own eyes, his eyes will become renewed.

19. The blind man who was in the cave heard all this speech; at dawn he rose up thence (and) went out. 20. He went to the foot of the plane-tree. He laid hold of the plane-tree, put his hand into the pool, smeared (water) on to the plane-tree, smeared it on to his own eyes. His eyes became renewed. 21. He rose up thence (and) went (away). He went to the king's city; the king had assembled (his) Wazirs. 22. He interrogated his Wazirs (saying): To-day, your ten days' agreement is up

(lit. to you ten-days' agreement was). To-day I slay you. 23. The good (hero of the tale) said: O king! I beg (off the punishment of) their fault for one day. The king said: All right. 24. The good one said: If the order be (given) to me, I will renew (cure) the eyes of the king's daughter. 25. The king said: If thou curest my daughter's eyes, I will give her to thee. 26. The good one said: Amongst thy flocks (there) is a blue goat. Bring (it) to me. 27. He brought that goat (and) flayed (it). He took its gall (and) bound (it) on to the eyes of the king's daughter. Her eyes became cured. 28. Next morning news went to the king (that) (his) daughter's eyes were cured. The king rejoiced. He said: Call (them and) bring (them). They came before the king. He said: If I give thee my daughter, wilt thou be glad? 30. The good one said: O king! thou (art my) father, I (am thy) son. He gave his daughter to the good one. 31. The king said: O son! mount on the throne. The good one mounted on the throne.

32. After some days the bad one came. (He said) Peace be with you. The good one replied: And with you be peace. What is thy desire? 33. The bad one said: O king! I desire a hidden treasure from thee. He replied: It is good. Go, in such a place (there) is a cave. Inside the cave (there) is a sack of pearls, (there) is a box of rubies. Take (and) bring them [it] to me. The box of rubies (shall be) for me, the sack of pearls for thee. 34. Thence he started (and) went. He went into the cave. (There was) food to eat, clothes to put on, no lack of any thing. 35. The bad one said: Oh God! have I become mad? Shall I take this to the king? By myself I will eat, I will lie down. 36. (It) becomes night. The bear, the night-mare, the wolf, the fox, came. (They) gave ear (and heard) that a sound came from within. 37. The wolf said: Oh bear! show [light] a light. The bear took (a) light (and) opened the door. (A) person



was sitting (there) [lit. person has sat down]. 38. The bear felt fear; each invited the other (to enter) [lit. one to this one gave trouble<sup>1</sup>]. The wolf entered. He tore [made] his belly (to) pieces. The bad one died.

<sup>1</sup> The expression "to give trouble", "to trouble", is a common Oriental idiom for "inviting in", answering to the French "donnez-vous la peine d'entrer".

## ISHKASHMI-ENGLISH VOCABULARY

After each Iškāšmī word I give, so far as they are available, the corresponding Waḡī and Yāzyulāmī word in Sir Aurel Stein's collection, and also (within marks of parenthesis) a selection of corresponding words in all the Pāmīr languages, taken partly from Shaw's articles, partly from Biddulph's Yūdya Vocabulary, and partly from my own materials.

The order of words is that employed by me for other Eranian languages, and also for the Dardic languages, including Kāšmīrī. The words are arranged in the order of their consonants, without any regard to their vowels. Thus, *dar*, *dēr*, and *dīr* all occupy contiguous places, the situation being determined by the *d* and the *r*, and by nothing else. Only in those cases in which several words have (like *dar*, *dēr*, and *dīr*) all the same consonants, and differ only in their vocalization, is the order of the vowels taken into account. As regards words beginning with vowels, these are all grouped together at the beginning, the order within the group being determined by the consonants.

As regards the consonants, so far as alphabetical order is concerned, I have treated *v* and *w* as one letter. They are so often interchanged, that it would not be advisable to separate them. The following is the order of the consonants: *b, c, d, ḍ, ḍz, f, g, γ, h, j, k, χ, l, m, n, p, q, r, s, š* (including *ś* and *ṣ*), *t* (including *ṭ*), *ṭ, v (w), y, z, ž*.

Whenever a word occurs in the Iškāšmī story, the number of the paragraph is noted in the vocabulary.

The stress-accent, when known, is indicated by ' , as in *dyad*.

*a*, prefix indicating motion into, as in *a-tōyḍ* (Zb. *a-tayḍ*), he went in, he entered, 34, 38 (cf. Yd. *ā*, in *ā-vrah*, to bring).

-a (Zb.), verbal suffix of the 3rd person singular. Not noted in Iš. (W. -ei; Š. -i, -ē; not in S.). In Zb. it often has the force of the verb substantive, as in *yū vīn-a` kata*, his beard is large. It is also used to indicate the object, as in *dēdāk-am-a*, I have beaten him.

*ai*, interj., O, used contemptuously, 17, 18 (S. Š. *eh*).

-ai, 1 (Zb.), a suffix with the force of the verb substantive, as in *māl-ai*, it is (my) husband. Cf. -a.

-ai, 2 (Zb.), see -at.

*āo* (Zb.), see *wa*.

-e, 1 (Zb.), see -ān.

-e, 2 (Zb.), the Prs. *iṣāfat*, occasionally used in Zb.

-e, 3 (Zb.), suffix of indefinite article = Prs. -ē.

*ē*, interj., O, used respectfully, 23, 30, 31, 33, 35, 37 (Zb. *ēh*; S. Š. *eh*).

-ē (Zb.) see -at.

*i*, 1, or *wi*, possessive pronoun; *i*, his, 4, 18, 19, 20, 28, 38; her, 17, 27; its, 17, 27; *wi*, his, 13. The plural is *wēv*, their, 8 (Zb. *yū*, pl. *āwenda*; *tsī*, i.e. *tsa* + *i*, from this; S. Š. *wi*, pl. *wief*). Cf. *pi*.

*i*, 2, suffix indicating the accusative case (Zb. *i*).

*ī* (Zb.), conj., and.

-ī (Zb.), see -at.

*ū* (Zb.), see *wa*.

*ādam*, a man, 1, 37; *ādam-ān*, man-they, 2 (Zb. *ādam*). Ar. *udōyd*, W. *ḍagd*, a daughter, 16, 24, 25, 27, 28, 29 (W. *ḍajd*; Yd. *luydoh*).

*īdāwī* (Zb.), it falleth; in *tsīzē-ke men bā īdāwī*, whatever (share) falls to me.

*īzgai*, cheese (of sheep-milk); (W. *lindic* and *panīr*, cheese).

*ifc*, W. *tsūtr*, a spindle.

*afsūs* (Zb.), interj., alas! Prs.

*agar*, if, 17, 25. Prs.

*āyad*, he came, 14, 27, 32, 36; *āyad*, he came, 12;

- āyad-ān*, they came, 29, 36 (Zb. *is*, come thou (imp.); *isum*, I come; *āyad*, he came; *isāk*, he has come; Yd. *āgōyah*, to come).
- ujirj*, W. *ckör*, a partridge (W. *ckör*; S. *zaredz*; Yd. *jārjoh*). *eh* (Zb.), see *ē*.
- ākāb*, W. *bispür*, an eagle (W. *bispür*; S. *χtsüvd*).
- akik*, W. *tuχ-murγ*, an egg (W. *falenz*; S. *kakkā*; Yd. *orgūh*).
- īχā*, W. *χüi*, a sister (Zb. *iχā*; W. *χüi*; S. *yáχ*; Sg. *iχva*; Mj. *yaχva*; Yd. *yīχoh*).
- uluk*, W. *yumj*, flour (W. *yumj*; S. *yogž*; Š. *yavāj*; Yd. *yārah*).
- alaikum as-salām*, on you be the peace (answer to a greeting), 32, Ar.
- alaχ* (Zb.), a hill.
- uleχ* or *parak*, W. *pürs*, a rib (W. *pürs*; S. *pālā*; Mj. *alīχa*). *ilmēk* (Zb.), the moon, see *mā*.
- ālāša*, W. *zanáχ*, the lower jaw (W. *zanáχ*; S. *zangān*; Š. *zīngū*; Sg. *alašah*; Mj. *alaχšah*; Yd. *zanāχ*).
- āluzd*, W. *warok*, Yz. *afau*, to-morrow (W. *varok*; S. *pigāh*; Š. *vēgā*; Yd. *yūjē*). Cf. *pāruzd*.
- am* (Zb.), this (sg. obl. *ama*). Cf. *man*, *mīv*, and *nakwa*. *-am* (Zb.), see *-im*.
- im* (35), *-īm* (15), or *-um* (15), verbal suffix of the 1st person singular (Zb. *am*, *em*, *im*; W. Š. Š. *-am*; Yd. *em*, *um*). In Zb. also used for sg. dat., as in *apnit-a wod-am*, he was lost for me.
- ambi*, a cave, 13, 18, 19, 33 (bis); *ambi-bā*, to the cave, 34 (W. *bāi*; S. *büi*, *garma*).
- ambol*, W. *šui*, a place covered with stones, like a moraine (W. *γor*; S. *qurum*).
- an*, W. *yan*, other (W. S. *yan*; Yd. *dir*).
- ān*, verbal suffix of the 3rd person plural, 2 (bis), 3, 7, 8, 29, 36 (bis), 38 (*yān* after *i*). In 2 the suffix is pleonastically repeated (*ādam-ān*, *safar-ān*). (Zb. *-en*, *-e*; W. *-av*; Š. *-en*; Yd. *-et*, *-it*.)

*andervun*, W. *tsarz*, an awl (W. *tsärz*; S. *tsärz*).

*inga*, then, 10.

*ingituk*, W. *digö'r*, a finger-nail (W. *dgör*; S. *našaur*; Sg. *narχak*).

*apēd* or *apnit* (Zb.), lost (S. *beid-ao*, *bis-am*, *beid-am*, *beḍj*, to be lost).

*apuxt-ān*, they listened, 36.

*iqā* (Zb.), so many.

*arca*, W. *yarz*, the juniper (Shaw "cypress"); (W. *yärz*; S. *imbārs*).

*urk*, W. *šapt*, a wolf, 14, 17, 36, 37, 38 (W. *šāpt*; S. *χiθp*; Yd. *wurp*).

*armān* (Zb.), longing, desire, Prs.

*ormōzd* (Zb.), the sun, see *rēmuz*.

*urnaduk*, W. *vūr*, rain (W. *wür*; S. *warēij*; Š. *barān*; Sg. *nok*; Mj. *neoda*; Yd. *novoh*).

*arvādak*, both, 11 (W. *har kife*; S. *virt*; Š. *wārθ*; Yd. *abeli*).

*urwēs* (14 (bis), 15, 16), or *úrwešak* (36), W. *naχcēr*, a fox (W. *naχcēr*; S. *rāpts*; Š. *rūpts*; Yd. *rūsoh*).

*urwus*, W. *yirk*, barley, oats, corn (W. *yürk*; S. *cüşj*; Š. *custj*, *jošac*; Sg. *vurvuθ*; Mj. *kāsak*; Yd. *yeršiyoh*).

*is* (Zb.), see *āyad*.

*usīd*, W. *sāt*, a baking-pan (W. *sāt*; S. *sād*; Prs. *sayac*).

*isāk* (Zb.), see *āyad*.

*āsmān*, W. *āsmān*; Yz. *asmīn*, the sky (W. *āsmān*, *asmān*; S. *āsmān*; Š. *asmān*; Sg. *asma*; Yd. *asmīnoh*).

*uspīr*, W. *spündar*, a plough (W. *spundr*; S. *spur*; Yd. *sporoh*).

*usur*, W. *parg*, ashes, cinders (W. *pārg*; S. *θier*).

*as-salām alaīkum*, the peace be on you (a greeting), 32.

*ussum*, I shall take away, 35; *wud*, he took away, 13 (bis); (W. *yōnd-ak*, *yōnd-am*, *yūtt-am*, *yūtk*; S. *yōd-ao*, *yūs-am*, *yūd-am*, *yūḍj*, to take away; Š. *yāssum*, I shall take away; *yāḍ-ē*, he took away).

*āst*, he is, 16, 17, 18 (bis), 26, 33 (ter); (Zb. *āst*; S. *yost*; Š. *yast*; Yd. *ast-et*).

*asti-a* (Zb.), he may send (pres. subj.); *astō* or *astūd*, he sent (W. *stüy-an*, *stüy-am*, *statt-am*, *statk*).

*ūš*, W. *wuš*, grass (W. *wüş*; S. *wuχ*; Š. *wosχt*, *vāχš*; Sg. *oš*; Yd. *uš*).

*āšik*, 1, W. *yašk*, a spring (of water); (W. *žkük*; S. *kaug*; Yd. *psīdroh*).

*āšik*, 2, W. *yašk*, a tear (from the eye); W. *yašk*; S. *yuχk*).  
*uškuz*, W. *úšik*, a lock (W. *šik*; S. *acyu*; Š. *sχidz*, a key).

*uštur* (Zb.), a camel, see *štur*.

*uštevrūn*, W. *hūn*, a pitchfork (W. *bun*; S. *skārun*).

*at*, open; *at kul*, he opened, 37 (W. *hōt*; S. *hāt*; Š. *het*; Yd. *kušādah*).

*-at*, verbal suffix of the 2nd person singular, 18 (*bē-fām-at*). After a vowel, *-t* (*tu-t*), 14, 18, 30; with force of 2nd person singular of the present of the verb substantive (*tu-t*, thou-art), 30 (W. S. Š. *-at*; Yd. *-et*). In 18 it is pleonastically repeated. Zb. has *-ē*, *-ī*, or *-ai*, as in *ned-ē*, thou tookest; *dūd-ī*, thou gavest; *āst-ai*, thou art.

*āt*, W. *hāt*; Yz. *hōšt*, card., eight (Zb. *ōt*; W. *hāt*; S. *woχt*; Š. *wašt*; Sg. *hat*; Mj. *aškū*).

*-et* (Zb.), a suffix indicating the verb substantive, as in *am tīz sāz raqqāsi-et*, what is this singing and dancing? *frī-t*, (she) is beautiful.

*ōt* (Zb.), see *āt*.

*a-tōyḍ*, Zb. *atayḍ*, he entered, 34, 38; see *tōyḍ*. Cf. *a*.

*ātišuk*. W. *ātišuk*, lightning (for W. and S. Shaw gives the Ar. *bārχ* for *barq*; Yd. *arūnwōh*).

*uvd*, W. *hūb*; Yz. *hōvd*, card., seven (Zb. *uvd*; W. *hūb*; S. *ūvd*; Š. *wuvd*; Sg. *hoft*; Mj. *oδ*).

*ivduk*, woollen thread (W. *žūtr*; S. *vūry*; Š. *vudraš*).

*avul*, he found, obtained, 34 (bis); *āvīrī*, (if) he finds, 17; *āvīraw*, find ye (impve.), 16 (Zb. *awērum-bi*, I shall

find; *awāl-am*, I found; S. *vig-ao*, *varē-am*, *vüg-am*, *vügj*, to find; Š. *varē-am*, I find).

*āwend*, *āwenda* (Zb.), see *wa*.

*āwāz* (Zb.), a sound, noise. Prs.

*avzūk*, W. *pazūw*, the heart (Zb. *āuzak* or *āuzen*; W. *püzüv*; S. *zârd*; Š. *zrâδ*; Sg. *uzdai*; Mj. *zîl*; Yd. *zîl*).

*az*, I, 6, 10, 25, 30, 35; *az-im*, I-I, 35; *az-îm*, I-I, 15; *mum*, me; *mun*, my (Zb. *az*, I; *mak*, me, for me; *men*, my, me; *mōχ*, we; *mōc*, of us, us; W. *wuz*, I; sg. obl. *ma*, *maž*; pl. *sak*, *sakišt*; obl. *sak*; S. *waz*; sg. obl. *mu*; pl. *maš*; obl. *maš*, *mašev*; Š. *wuz*; sg. obl. *mu*; pl. *māš*; obl. *māš*; Yn. *nian*; sg. obl. *man*; pl. *māχ*; obl. *māχ*; Yd. *zoh*; sg. obl. *man*; pl. *māχ*; obl. *māχ*). Cf. *mum*, *mun*.

*āuzak*, *āuzen* (Zb.), see *avzūk*.

*uznūl*, W. *staχ*, a daughter-in-law (W. *staχ*; S. *zanāl*).

*azār* (Zb.), card., a thousand. Prs. *hazār*.

*ižum*, bring thou (impve.), 26; *ižum*, bring thou (impve.), 33; *ižmuw*, bring ye (impve.), 16, 28 (Zb. *ižemav*, bring ye (impve.); W. *wüzüm-an*, *wüzüm-am*, *wazâmd-am*, *wüzümetk*, to bring).

-*bā* or (16) *bâ*, postposition of the dative, to, 5 (bis), 6, 9, 10, 16, 22 (bis), 24, 26, 28, 29, 30, 33, 34, 35; for, 33 (bis) 34 (Zb. *bā*; W. *-ar*; S. *-ar*, *-ir*; Š. *-ar*, *-er*, *erd*; Yd. *-en*).

*bi* (Zb.), particle used with the present to indicate the future. Its use is optional. Prs.

*bībî*, W. *mūm*, a grandmother (W. *mum*; S. *mām*).

*bōbō*, W. *pūp*, a grandfather (W. *pūp*; S. *bâb*; Sg. *bāvā*; Yd. *pap*).

*buc*, W. *yukš*, an ibex (W. *yukš*; S. *yaχ*).

*bād*, after; *tsand rōz bād*, after some days, 32. Ar.

*badmastî* (Zb.), debauchery. Prs.

*bē-fām*, adj., foolish, ignorant; *bē-fām-at*, foolish-thou, 18 (Prs. *bē-fahm*). Cf. *nāfam*.

*bah* (Zb.), a kiss; *bah kal*, he kissed.

*buk*, W. *buk*, a hillock (W. *boq*; S. *bēaq*).

*baχš* (Zb.), the portion of food or provision allotted (to an animal). Prs.

*balē* (Zb.), yes.

*bun*, bottom; *pī-bun*, below it, 18 (S. *bun*; below, *pa-bun*; Š. *bon*).

*bar* (Zb.), an embrace. Prs.

*barg*, W. *palc*, the leaf of a tree (W. *palc*; S. *pork*; Š. *pārg*; Yd. *panuk*). Prs.

*bruḡ*, W. *farz*, the birch-tree (W. *furz*; S. *kaying*; Š. *brūj*).

*brēšum*, silk (W. *varšüm*; S. *vareχüm*). Prs.

*batuk*, W. *urt*, a beetle (W. *singurt*; S. *jisk*).

*baital* (Zb.), a mare.

*bāzu*, 1, W. *baruḡ*, the elbow (W. *böret*; Š. *yorn*; Yd. *reze*).

*bāzu*, 2, W. *arat*, a cubit (Š. *cuv-gaz*).

*bāzargān* (Zb.), a merchant. Prs. *bāzārgān*.

*ci* (Zb.) in *ci-pušt*, behind, after. Cf. *cpōšt*.

*cīci*, W. *bap*, the bosom (W. *bap*; S. *tej*; Š. *baš*: Sg. *ciji*).

*cudan*, W. *dēg*, a cooking-pot, cauldron (W. *dig*; S. *deḡ*).

*cil* or *lāta*, a woman's turban (W. *cil*; S. *tsaul*, coarse cotton cloth. Cf. *latā*).

*ciliak* (Zb.), a finger-ring.

*cand*, some, several, 8, 14. Cf. *tsand*. Prs.

*cangāl*, W. *cungāl*, a claw, a talon (W. *cang*; S. *cangāl*). Prs.

*cenā'r*, a plane-tree, 18 (ter, *cenā'r*. *cenār*, *cenār*), 20 (ter, *cenār*, *cenār*, *cenār*).

*cōpān* (Zb.), a shepherd. Prs.

*cpōšt*, W. *tor*, the back of the head (W. *tor*; S. *tur*); with *cpōšt*, cf. *ci-pušt*, s.v. *ci*, above.

*cāra*, W. *cāt*, a herd of cattle, horned cattle (W. *cāt*; S. *cāt*; Š. *stōr*, *pāda*).



*curgī*, horse-clothing (W. *prigīn*; S. *parwein*).

*cirāy*, a candle, a light, 37 (bis) (W. *šam*; S. *šām*; Š. *tsirāv*).

*cirk*, W. *rēm*, dirt (W. *rim*; S. *xeið*).

*cārmaz*, W. *tōr*, a walnut (W. *tor*; S. *γāuz*; Yd. *oyūzoh*).

*carānā* (Zb.), *hi carānā*, he is grazing (cattle); *carāndani*, for grazing (infin. of purpose). Borrowed from India.

*cārpā* (Zb.), a quadruped; pl. *cārpā-hai*, cattle. Prs.

*cuṭ* (Zb.), small, young; a child (Indian). Cf. the next.

*cʰtōkok*, W. *dzaklāi*, little, small (Zb. *cuṭ*; W. *dzaklāi*; S. *dzül*; Š. *dzülikik*, *γada*; Yd. *rīzah*).

*ciz*, what? subst., 32; adj., 16 (Zb. *tsiz*, *tsa-na*; W. *tsiz*; S. *tsēiz*; Š. *kā*, *ciz*, *tsiz*; Yd. *koyi*, *tsi*, *ces*).

*da* (Zb.), see *dak*.

*dai*, give thou (imp.), 5, 9; *dūd*, he gave, 30; *dayum*, I shall give, 6, 10, 25, 29 (Zb. *dai*, give thou; *dūd*, he gave; *dūdāk*, he has given; W. *radā-n*, *rānd-am*, *rāt-am* or *sett-am*, *rātk*, to give; S. *ḍād-ao*, *ḍā-m*, *ḍād-am*, *ḍādj*, to give; Š. *ḍēd-ao*, *ḍi-am*, *ḍād-am*, *ḍādj*, to give; Yd. *liah*, to give). Cf. *dū*.

*dau* or (2) *dō*, W. *būi*, Yz. *ḍau*, card, two (Zb. *dō*, *dōv*; W. *būi*, *bū*; S. *dāu*, *dā*; Š. *do*; S. *dū*; Mj. *do*; Yn. *du*; Yd. *loh*).

*dū*, he may put, 18; *dēd*, he put, 20 (Zb. *deh*, strike thou, put thou (imp.); *dēv*, put ye (or (?) give ye); *dēd*, he struck; *dēdāk*, he has struck; W. *ding* or *dīn*, *dī-am*, *dixt-am*, *diētk*, to strike, to put; S. *ḍād-ao*, *ḍā-m*, *ḍād-am*, *ḍādj*, to strike, to put; Š. *ḍēd-ao*, *ḍād-am*, *ḍād-am*, *ḍādj*, to strike, to put; Yd. *ḡiah*, to beat). Cf. *dai*.

*dēd*, *dēdāk* (Zb.), see *dū*.

*dūd*, see *dai*.

*daf*, W. *dória*, a cymbal, or similar musical instrument (W. *doriā*; S. *naγmā*).

*digdān*, W. *duldung*, a hearth, fireplace, chimney (W. *dildong*; S. *katsūr*).

*dah*, W. *das*, Yz. *δus*, card, ten, 22 (Zb. *dōs*; W. *das*; S. *δēs*; Š. *δīs*; Sg. *dās*; Mj. *dah*).

*deh* (Zb.), see *dū*.

*dehqān* (Zb.), a cultivator. Ar. Prs.

*dak* or *da* (Zb.), postposition, on, in; *mā-dak*, here; *wō-da* or *tā-da*, there. Cf. Iš. *wadak*, there.

*dōkāndār* (Zb.), a shopkeeper. Prs.

*dākoša*, W. *tukum*, a stirrup (W. *rekāb*; S. *paδ-būn*).

*dilāsā* (Zb.), consolation. Prs.

*daulat* (Zb.), wealth. Ar.

*daulatdār* (Zb.), wealthy. Ar. Prs.

*dam* (Zb.), the back (of an animal).

*dumb*, a tail; sg. acc. *dūmb-i*, 13 (W. *dūmbā*; S. *dūmbā*; Yd. *lūm*).

*dō-mas* (Zb.), adv., again.

*danā*, W. *jaoji*, a horse's bit (W. *jaoji*; S. *jaojao*).

*dānd*, W. *dündük*, a tooth (Zb. *dāndak*; W. *dündük*; S. *dāndān*; Š. *δendān*; Yd. *lud*).

*deqat* (Zb.), worry. Ar.

*dar*, prep., in, 16. Prs.

*dēr*, W. *dūr*, the belly, stomach, 48 (pl.), 38 (Zb. *dēr*; W. *wānj*, *dur*; S. *kec*; Š. *kīc*; Yd. *ūžut*).

*dīr*, 1, that (S., Š. *dī*, this (obl. sg.)).

*dīr*, 2, W. *δōr*, a ravine, a gorge (W. *δōr*; S. *δēr*). Cf. *χaraw*.

*dīr-šluk*, W. *δīr*, far, distant (Zb. *dīr*; W. *δīr*; S. *δār*; Yd. *lūroh*).

*durk*, W. *šung*, wood, a stick (W. *šung*; S. *χüng*; Mj. *iskavat*; Yd. *skut*).

*daraxt* (Zb.), a tree. Prs.

*darūn*, postposition, within, into, 20; among, 17 (*dārūn*), 26 (*darūn*); *po* . . . *darūn*, in, within, 33 (S. *darūn*).

*durr*, pearls, 33 (bis). Ar.

*dōs* (Zb.), card, ten, see *dah*.

*dust*, or (18, 20) *dūst*, W. *dāst*, the hand (Zb. *dāst*; W. *ḍast*; S. *ḍüst*; Š. *üst*; Sg. *dāst*; Mj. *lāst*; Yd. *last*).  
*dīt*, W. *ḍīt*, Yz. *ḍād*, smoke (W. *ḍīt*; S. *ḍūd*; Yd. *lūī*).  
 Cf. *šu-dīt*.

*dets*, W. *ḍātsk*, a mussuk, a goatskin used for swimming.  
 (W. *ḍotsk*; S. *ambān*; Prs. *sanac*). Cf. *kulvar*.

*dēv* (Zb.), see *dū*.

*dōv* (Zb.), see *dau*.

*dayum*, see *dai*.

*dužd*, W. *γūd* (? *γūd*), a thief (W. *γūd*; S. *žieḍ*). Prs. *duzd*.

*ḍā*, a place, 33; *ḍā-ān*, place-they; *pādšā ḍā-ān āyad*, they came to the place of the king, they came near the king, 29; *kum ḍā*, in what place? where? 14; *sar ḍā*, in front of, 18 (Zb. *jā*).

*ḍubār*, W. *wād*, a canal, watercourse (W. S. *wāḍ*; W. *carm*; Sq. *üstang*; Sg. *chodar*; Prs. *jūb*).

*ḍigdak*, W. *kōšt*, all (Zb. *juk*; W. *kōxt*; S. *fük*; Š. *fuk*; Yd. *amba*).

*ḍistuk*, W. *rang*, fast (of a horse) (W. *rānjik*; S. *rindz*).

*fai*, W. *bōš*, remaining over and above (Zb. *fai*, much, very; W. *bōš*; S. *baχ*).

*fēi*, W. *pēi*, a shovel (W. *pēi*, *bīl*; S. *fēi*, *bēil*).

*fak*, 1, self (W. *χāt*, gen. *χū*; S. *χū*; Š. *χu*, *χubaθ*; Yd. *koyah*). Cf. *χē*, *χadak*.

*fak*, 2, you, your honour; *ta fak tilápum*, I ask from your honour, 23; similarly *ta fak*, 33 (? cf. S. *fük*; Š. *fuk*, all). Cf. the preceding.

*falaχmán*, a sling (W. *škupn*; S. *viždoc*).

*ḥilla*, W. *pīχ*, thick milk, given shortly after calving, beestings milk (W. *pīχ*; S. *rāθc*).

*ḥlāvuk*, W. *cāšt*, the midday meal, breakfast (W. *cāšt*; S. *tuχt*).

*frī*, W. *bāf*, good, 1, 5, 7, 9, 11, 23, 24, 26, 30, 31, 32;

*frī-bā*, to the good man, 30 (Zb. *ferī*; W. *bāf*; S. *cārj*; Š. *bāšānd*; Yd. *yaše*).

*farbī*, W. *pūs*, a sheep, full-grown and fat (W. *pus*; S. *piēs*).

*frīn*, he remained, 11 (W. *warec-n* or *wara-in*, *waric-am*, *waregn-am*, *wareχg*; S. *rēid-ao*, *ris-am*, *reid-am*, *reidj*, to remain; Š. *rēid*, he remained; Yd. *ūzaiyah*, to remain).

*frūn*, W. *rūn*, a shelf, plank, wooden board (W. *rūn*; S. *rūn*).

*frīnduk*, W. *wareχk*, tired, weary (W. *wareχk*; S. *warezdj*).  
*feršun* (Zb.), night, night-time.

*frut*, he asked, 14, 22 (Zb. *ferūt*, he asked; W. *pörs-an*, *pörs-am*, *pörst-am*, *pörsetk*; S. *pörst-ao*, *pörs-am*, *pörst-am*, *pörstj*; Š. *peχst-ao*; Yd. *pīstah*, to ask).

*futs*, W. *yaš*, the mouth (Zb. *fōts*; W. *yaš*; S. *γov*; Š. *γaiv*; Sg. *fotsah*; Mj. *yūrab*; Yd. *pūχor*).

*gāχa* (Zb.), thou makest, preparest; *gaχt*, he prepared (W. *goχ-an*, *goχ-am*, *gōχt-am*, *χetk*, to make).

*gal* (Zb.), postposition, near, with, together with.

*gā'lā*, W. *χoc*, Sg. *χésta*, bread; *gāla*, 5, 9 (Zb. *gāla*, bread, food; W. *χoc*; S. *χpik*; Š. *gardā*; Sg. *χesta*; Mj. *naγan*; Yd. *naγan*).

*gōla*, W. *wolt<sup>u</sup>k*, the liver (W. *jigār*; S. *θūd*; Yd. *žiger*).

*gul*, all, entire, the whole of, 19, 33 (bis); ? corruption of Ar. *gul*.

*gūl*, assembled; *gūl kūl*, he made assembled, he called together, 21 (W. *γört*; S. *wōχtj*). Cf. the preceding.

*gulbāduk*, W. *mūr*, Yz. *varm*, a cloud (W. *mūr*; S. *varm*; Yd. *mīγ*).

*gulok*, W. *spray*, a flower, sprout (W. *spray*; S. *gūl*; Š., Yd. *gul*).

*gan* (Zb.), a suffix of the plural.

*gunā*, a fault, 23.

*gap*, conversation; acc. sg. *gap-i*, 19 (Zb. *gap*, a word,

speech ; W. *qsa* ; S. *gap* ; Yd. *gap dah*, to converse).  
Prs.

*gīre*, a knot (W. *žerāχ* ; S. *žere*). Prs.

*gārmī*, W. *tāw*, heat, warmth (W. *šūndr*, *toṽ* ; S. *žürm*,  
*tuv* ; Yd. *pic*, hot). Prs.

*geryān* (Zb.), weeping, lamentation. Prs.

*gōš-vār*, an ear-ring (W. *gūšwār*, *gišniz*, *γiš-pörg* ; S.  
*gücwūr*, *gaχnēz*, *γāul-safs*). Prs. Cf. *murdik*.

*gōvāz*, W. *šinap*, a quagmire, mud (W. *γōt*, *šināp* ; Sg. *γāt*,  
*γāt-īn*).

*gūyā-ke* (Zb.), conj., as if, as though. Prs.

*guzar*, W. *türt*, a ford (W. *türt* ; S. *paug*). Prs.

*γū*, W. *γiū*, a cow (Zb. *γūi* ; W. *cāt γü* ; S. *cāt žau* ;  
Š. *jāo*, *stör* ; Sg. *γao* ; Mj. *γaoda* ; Yd. *γowoh*).

*γōb-naduk*, W. *γōb*, green slime on standing water (W. *γōb* ;  
S. *lōš*).

*γēd* (Zb.), he said, see *γēžd*.

*γūdāra*, W. *lūt*, a water-vessel (W. *lūt* ; S. *liet*).

*γudārga*, W. *kurau*, dung (W. *siġin* ; S. *γarš*, *sürün*).

*γufca*, W. *šōpk*, a stick, a rod (W. *šōpk* ; S. *χēib* ; Š. *māθ*).

*γāl* (Zb.), see *γōl*.

*γāl*, W. *alk*, the throat (W. *alqūm* ; S. *alqūm* ; Sg. *γār* ;  
Yd. *γār-doγoh*).

*γol*, W. *γaray*, the collar of a garment (W. *γarāγ* ; S. *žerej*).

*γōl*, W. *γiš*, the ear (Zb. *γāl* ; W. *γiš* ; S. *γāul* ; Š. *γox* ;  
Sg. *γovur* ; Yd. *γū*).

*γūlak*, W. *sambānak*, a bow (to shoot with). (W. *kamānak* ;  
S. *šan*).

*γulām* (Zb.), a slave. Ar.

*γundum*, W. *γudīm*, wheat (W. *γidīm* ; S. *žāndām* ;  
Š. *žindam* ; Sg., Mj. *γandam* ; Yd. *γadam*).

*γēnuk*, W. *rip*, hair on the body (Zb. *seyund*, hair ; W. *rip* ;  
S. *reb*).

*γār*, a cave ; *γār-bā*, to the cave, 34. See *ambi*.

*γurik*, W. *ujirk*, lucerne (W. *wujerk* ; S. *bedā*).

*γēšt* (Zb.), he returned, he came back (Yd. *γostcah*, to return).

*γūz* (Zb.), run thou (imp.); *γūzd*, he ran (W. *gōfs-an*, to run; Š. *žēzd*, he ran; Yd. *γazdah*, to run).

*γuzab*, anger, 16. Ar.

*γažd*, W. *rap<sup>uk</sup>*, refuse (subst.). (W. *repk*; S. *aχlat*).

*γēžd*, he said, 5, 6, 9, 10, 16 (ter), 18, 23 (bis), 24, 25, 26, 28, 29, 30, 31, 32, 33 (bis), 35, 37 (Zb. *γēžum*, I say; *γēd*, he said; W. *χan-āk*, *χān-am*, *χātt-am*, *χanetk*; S. *levd-ao*, *lev-am*, *levd-am*, *levdj*; Š. *levd-ao*, *lōv-am*, *lōvd-am*, *lovdj*).

*γēžāk* (Zb.), singing, to sing; ? lit. "to say".

*hē*, any; *hē cē nus*, nothing, 34 (Zb., W., S. *hec*; Prs. *hēc*). *hec* (Zb.), see *hē*.

*hukm*, a command, order, 24. Ar.

*halka*, a fowler's net (W. *tor*; S. *tur*).

*ham-digar*, each other; sg. acc. *ham-digar-i*; each other-they, *ham-digari-yān*, 38; see *ān*. Prs.

*hamrah* (Zb.), a friend. Prs.

*hūš* (Zb.), sense, consciousness. Prs.

*jā* (Zb.), a place, used as postposition, near, near to; see *dzā*.

*jēbak*, W. *jēbak*, a pocket (W. *yijib*; S. *yenjiēk*).

*juk* (Zb.), all, entire, the whole. Cf. *dzigdak*.

*jam* (Zb.), collected. Ar. *jam*.

*just* (Zb.), he fled, he ran away (? cf. Prs. *jastan*, to leap).

*ka* (Zb.), postposition, in, on, to, by means of.

*kāi* (Zb.), inter. pron., who? Cf. *kudum*.

*ke*, 1 (Zb.), rel. pron., who? Cf. *tsē*. Prs.

*ke*, 2 (Zb.), conj., that. Prs.

*kēu*, in *kēu kul-ān*, they made trouble, i.e. invited (so and so) to enter, 38. See Shaw, Sariḳolī, p. 181, note.

*kabūt*, W. *sāvz*, blue, 17, 26 (W. *savz*; S. *χoin*, *sāvz*; Yd. *ākšīn*).

*kūc* (Zb.), a wife. Cf *žānj*.

*kud*, W. *šac*, a dog, 12, 13 (Zb. *ked*; W. *šāc*; S., Š. *kūd*; Sg. *kōd*; Mj. *γālb*; Yd. *galv*).

*kudām* (Zb.), any.

*kudum*, who? (Zb. *kāi*; W. *kūi*; S. *coi*; Š. *cāi*, *ci*; Mj. *kad*; Yd. *kyum*, who? W. *kum-jāi*, where? S. *cum*, when?). Cf. *kum*.

*kaf*, W. *pūn*, the hollow of the hand (W. *pun*). Cf. *pu-kaf*, s.v. *pu*.

*kif*, pierce thou (imp.), 10; *kift*, he pierced, 7 (S. *cafund-ao*, *cafan-am*, *cafund-am*, *cafundj*, to pierce, to split; Š. *šicēf*, pierce thou).

*kāfc*, W. *kapc*, a spoon (W. *kapc*, *kifcilaz*; S. *cib*. *kamic*).

*kōfān*, W. *kōp*, a camel's hump (W. *kap*; S. *'kiep*).

*kāk*, W. *wesk*, dry (W. *wesk*; S. *ziāχtj*; Š. *kāk*; Yd. *ušk*).

*kal*, W. *kal*, hornless (W., S. *kāl*).

*kel*, 1, W. *kōž*, a knife (W. *kōž*; S. *cōg*; Š. *ced*; Sg. *kirh*; Yd. *keroh*).

*kel*, 2 (Zb.), consumption; *kel kal*, he consumed.

*kul*, he made, 37, 38 (bis); *kūl*, he did, he made, 13, 21; *kāl-ut*, thou madest, 25; *kul-ān*, they made, 38; *kunum*, I will make, 24, 25; *kūn*, make thou, 6 (Zb. *kanāk*, to do, to make; *kunam* or *kenam*, I make; *kun*, make thou (impv.); *kal*, he made, he did; W. *χāk* or *goχ-an*, *goχ-am*, *goχt-am*, *χetk*; S. *ceig-ao*, *kan-am*, *caug-am*, *caugj*; Š. *cīd-ao*, *kin-am*, *cūd-am*, *cūgj*; Yd. *kerah*, to do, to make).

*kūl*, 1, see *kul*.

*kūl*, 2, a pool, 18 (ter), 20 (S. *kaul*). Turki.

*kūlā*, W. *skīδ*, a tall sheepskin cap (W. *skīδ*; S. *χāuδ*, a skull-cap).

*kullaχ*, W. *tung*, hard (W. *tung*; S. *teng*; Yd. *sakt*).

*kalapo*, W. *past*, low (W. *past*; S. *karsi*; Yd. *pöst*).

*kulvar*, W. *pitvar*, a small mussuk or goatskin, see *dets* (W. *pitvar*; S. *jagbist*).

*kum*, what? (adj.); *kum dzā*, where?, 14, see *kudum*.

*kimd* (Zb.), he wished.

*kamuk*, W. *dām*, the back (of man or animal). (Zb. *dam* ; W. *part*, *dām* ; S. *comj*, *dom* ; Š. *dām* ; Sg. *kumik* ; Yd. *piščoh*).

*kāni*, W. *kinei*, bleached coarse cotton cloth (W. *kinei* ; S. *lél*).

*kün*, *kanāk*, *kunum*, etc., see *kul*.

*kancanī* (Zb.), a harlot.

*kā'ndak*, W. *zaχ*, a thorn (W. *zaχ* ; S. *šud*).

*kandār*, in *kundār kul*, he made (into) pieces, he tore to pieces, 38 (S. *kōnd* ; Š. *qand*, a piece).

*kapāl*, W. *kapāl*, the skull.

*kūr*, blind, a blind man, 6, 11 (plur.), 16, 18, 19 (W. *kur* ; S. *kaur* ; Yd. *yāde*). According to Shaw this is Turki.

*krīc*, W. *ktīc*, a hut on the Yailak, or summer grazing-ground (W. *ktīc* ; S. *garma*).

*kurcīn*, W. *körk*, a fowl (Zb. *kercūn*, a cock ; W. *körk* ; S. *tūχi* ; Yd. *keryoh*).

*kurni*, W. *šōnd*, a raven (W. *šōnd* ; S. *χērn*).

*kurust*, or (17) *korost*, W. *pist*, a skin (W. *pist* ; S. *past* ; Yd. *karass*). Cf. *rušt*.

*kāsa*, W. *kubūn*, a wooden dish (W. *kubūn* ; S. *toθc*).

*kā'suk*, W. *dūr*, the funnel-shaped feeder of a mill (W. *dūr* ; S. *skaun*).

*kaš*, W. *pāz*, an armful (W. *pāz* ; S. *maṛaul*).

*kauš* (Zb.), a shoe. Prs. *kafš*.

*kaštgāh* (Zb.), a field. Prs. *kāštgāh*.

*kaš-viš*, W. *kalbun*, the armpit (W. *kal* ; S. *bijel*).

*kšīn*, W. *sukšīn*, the posteriors, podex (W. *tamšīn*).

*kata* (Zb.), see *katta*.

*keṭ* (Zb.), cut (the participle).

*kut*, he flayed, he slaughtered, 27 (S. *koχt-ao*, *key-am*, *köχt-am*, *koχtj*, to flay, slaughter ; Š. *kúšt-ē*, he slaughtered ; Yn. *kuš-*, slaughter).

*kutál*, the act of leading ; *kutál-kül*, he led, 13 (S. *kutal*



*ceig-ao*, to lead; Š. *kutál-i cūd*, he led; Yn. *kutáli-š*, his leading).

*katta*, W. *lup*, great, big. *katta* is Turkī (Zb. *kata*).

*kovd*, W. *šüşk*, a kind of rough boot made of untanned leather (W. *šüşk*; S. *peχ*).

*kuwid*, W. *kibit*, a pigeon, a dove (W. *kibit*; S. *cabānd*; Š. *capūd*; Yd. *kowū*).

*kévžuk*, W. *karjōps*, a magpie (W. *karjopc*; S. *kargopc*; Š. *kšebts*).

*kāyiγ*, W. *sparđanj*, a flea (W. *sparđenj*; S. *bürgāh*).

*kaž*, W. *kard*, crooked (W. *kard*; S. *cerd*; Yd. *cop*; Prs. *kaj*).

*kužuk*, W. *drukš*, a bull (Zb. *kežūk*; W. *drukš*; S. *χiej*; Š. *šij*; Yd. *kyāχ*).

*χā* (Zb.), see *χān*.

*χē*, own; (my) own, 29; (thine) own, 6; (his) own, 7, 16 (plur.) (bis), 18 (bis), 20 (bis), 21 (plur.), 30, 34; *ts-χē*, from thine own, 10 (Zb. *χē*; W., S. *χü*; Š. *χu*). Cf. *fuk*, 1; *χadak*.

*χōb*, interj., well! good! all right, 23, 33. Prs.

*χub* (Zb.), adv., well, thoroughly.

*χabar*, news, 16, 28. Ar.

*χudā*, God, 35 (Zb. *χudāi*). Prs.

*χadak*, (I my) self, 35 (S. *χü-baθ*; Š. *χu-baθ*). Cf. *fak*, 1; *χē*.

*χudāri*, W. *χudārg*, a watermill (W. *χadōrg*; S. *χadōrj*; Yd. *χirwoh*).

*χafa* (Zb.), angry. Prs.

*χafuk*, W. *χuf*, foam (W. *χuf*; S. *χef*).

*χofuk*, W. *kaχ*, a cough (W. *koχ*; S. *keχ*; Yd. *kofah*).

*χūg*, W. *χūg*, a wild pig (Zb. *χūg*; W. *χūg*; S. *χaug*). Prs.

*χol*, W. *šād*, Yz. *šū*, card, six (Zb. *χāl*; W. *šād*; S. *χēl*; Š. *χāusχ*; Sg. *χoār*; Mj. *aχši*; Yd. *ūkšoh*).

*χuluk*, W. *bac*, a paternal uncle (W. *bac*; S. *duδ*; Yd. *bai*).

*χum*, W. *žarž*, milk (W. *žarž*; S. *χevd*; Š. *sχuvd*; Sg. *χatab*; Mj. *χšir*; Yd. *kšira*).

*χān*, W. *χūn*, a house; *χān-um*, house-I, 15 (Zb. *χān* or *χā*; W. *χun*; S. *cēd*; Š. *cīd*; Sg. *χān*; Mj. *kēi*; Yd. *kyē*).  
*χānavār* (Zb.), a house.

*χair*, W. *χai*, perspiration, sweat (W. *χil*, *arāq*; S. *χaid*).

*χīr*, W. *χuryān*, a nephew (W. *χilian*).

*χur*, W. *χūr*, an ass, a donkey (Zb. *χūr*; W. *χur*; S. *šēr*; Š. *markab*; Sg. *χār*; Mj. *kara*; Yd. *χoroh*).

*χarc* (Zb.), expenditure. Ar. *χarj*.

*χórājik*, W. *χarādz*, a spark (W. *gārd*; S. *χārm*).

*χurjīn*, a sack, a saddle-bag, 33 (bis). (S. *χurjin*, a saddle-bag; Š. *χirjīn*; Yn. *χurjīn*). Prs.

*χaruk*, food, the act of eating; *χuruk-bā*, for food, 34.

*χarum*, I will eat, 35 (Zb. *χar-am*, I eat; *χar*, eat thou (impve.); S. *χeig-ao*, *χor-am*, *χüg-am*, *χügj*; Š. *χēd-ao*, . . . , *χūd-am*, . . . ; Sg. *χvar-*; Yn. *χvar-* (past, *χōrt-*); Yd. *χūrah*, to eat).

*χurs*, W. *nāyordum*, a bear, 14 (bis), 16, 18, 36, 37 (bis), 38 (W. *nāyordum*; S. *yürχ*; Š. *yurs*; Yd. *yers*).

*χaraw* or *dīr*, W. *jirāw* or *dōr*, a ravine, a gorge with a stream (W. *jirāv*, *dor*; S. *darāh*, *dēr*; Š. *šervidāj*).

*χuš*, W. *χaš*, a mother-in-law (W. *χāš*; S. *χeχ*).

*χēš*, see *miš-χēš*.

*χuš-waχt*, pleased, glad, 28, 29 (Zb. *χašwaχtī* or *χušwaχtī*, merriment).

*χut*, he arose, 19, 21, 34 (cf. Kāšmīrī *khot*<sup>u</sup>, he arose; Zb. *χezum*, I arise; *χez*, stand up (impve.); *χet*, he arose; W., S., and Š. employ different roots).

*χātir* (Zb.), postposition, for, for the sake of. Ar.

*χazīna-i-χaib*, a hidden treasure, acc., *-χaib-i*, 33. Prs.

*χez*, *χezum* (Zb.), see *χut*.

*χizmat* (Zb.), service. Ar. *χidmat*.

*χažok*, W. *χužg*, sweet (W. *χüžg*; S. *χey*; Š. *χaiš*; Yd. *kšūnt*).

*leu*, W. *mūg*, blunt, stupid (W. *muq*; S. *mēuk*; Yd. *mirioh*).  
 Cf. *lēv*.

*labad*, W. *pšīn*, a patch on a garment (W. *pšīn*; S. *psāun*).

*lajām*, W. *yīḡān*, a bridle (W. *yīḡān*; S. *viḡān*; Yd. *avlān*).

*lēkin* (Zb.), conj., but. Prs.

*lā'l*, rubies, 33 (bis). Prs. *la'l*.

*lip*, W. *t'gēi*, complete, entire (W. *drüst*; S. *pütün*).

*latā*, W. *cül*, coarse cotton cloth (W. *cil*; S. *tsaul*).

*lata* or *cil*, a woman's turban, see *cil*. Cf. *latā*.

*lav*, 1, W. *lafe*, a lip (W. *lafe*, *lav*; S. *pāuz*; Sg. *lāw*; Yd. *pāršik*). Cf. the next.

*lav*, 2, a piece (of bread), 5, 9 (S. *γov*; Š. *γēw*). Cf. the preceding.

*lēv*, mad, 35 (W. *līw*; S. *ḡēw*). Cf. *leu*.

*lēw*, a night-mare, a night-spectre that eats people, 36, i.q. *vāγd*, q.v. This word and the preceding have a common origin. Av. *daēva*-, a demon.

*lāyiq* (Zb.), worthy, fit. Ar.

*mā*, W. *mūi* or *ž<sup>u</sup>mak*, Yz. *māst*, the moon (Zb. *ilmēk*; W. *jūmāk*; S. *mās*; Š. *mēst*; Sg. *dulmik*; Mj. *yōmγa*; Yd. *moryoh*).

*maī*, W. *maḡūr*, Yz. *miθmad*, noon, midday (W. *maḡūr*; S. *maḡor*; Yd. *mīšen*).

*mī* (Zb.), a day (Yz. *miθ*). Cf. *rōz*.

*mābāin*, W. *malúng*, the midst, middle (Zb. *māben*, between, among; W. *malung*; S. *maḡān*; Š. *meḡēna*, middle; Yd. *do-malan*, between). Ar.

*mōc* (Zb.), see *az*.

*mēd*, W. *mād*, the waist, the middle of the body (Zb. *mēd*, the back; W. *maḡ*; Š. *mēḡ*; Š. *miḡ*).

*mādak* (Zb.), adv., here, see *duk*. Cf. *wadak*.

*mudām* (Zb.), adv., always, at all times. Ar.

*mauj*, W. *rauj*, flame (W. *rāuj*; S. *sāuj*).

*mak* (Zb.), see *az*.

*muk*, W. *mak*, the spinal cord (W. *māk*; S. *mōk*).

*múkuduk*, W. *mukt*, a frog (W. *mukt*; S. *ḡarbēj*; Š. *šēr-bīc*).

*mōχ* (Zb.), see *az*.

*māl*, 1 (Zb.), property.

*māl*, 2 (Zb.), a husband.

*māl*, cattle, 17, 26 (W. *māl*; S. *māl*; Š. *māl*).

*māla* (Zb.), a jingling repetition of *gāla*, bread, q.v.;  
*gāla-māla*, bread and the like, food generally.

*mā'la*, W. *namurzg*, a bush-harrow, a rake (W. *namurzg*;  
S. *namüžg*).

*mēl*, W. *mai*, a female sheep, a ewe (W. *māi*; S. *māul*,  
*māo*).

*mul*, he died, 38; *muluk*, 1, W. *murtai*, a corpse  
(Zb. *muṛum*, I shall die; *mul*, dead; W. *mara-in*,  
*mari-am*, *mörtt-am*, *mörtk*; S. *marg-ao*, *mīr-am*,  
*maug-am*, *maugj*; Š. *mīd-ao*, ? *mīr-am*, *mūd-am*,  
*mūy*; Yd. *mūrah*, to die; Yn. *amīr*, he died.  
W. *marḍāh*; S. *murḍāh*; Š. *murḍā*; Yd. *jassat*,  
a corpse).

*mālāk* (Zb.), see *muluk*.

*mulk* (Zb.), a country. Ar.

*muluk*, 2, W. *ḍai*, a man, a strong lad (Zb. *mālāk*; W. *ḍāi*;  
S. *curik*; Š. *corik*; Yd. *merer*).

*mum*, cf. *az* and *mun*; *mum-bā*, to me, 5, 9, 24, 26, 33  
(bis). (Zb. *mak*, *men*; W. *ma*; S. *mu*; Š. *mu*;  
Yn., Yd. *man*).

*man*, this (acc. sing.), 35 (Zb. *am*, this; sg. obl *ama*;  
W. *yem*; S., Š. *mi*; Yn. *iš*; Yd. *-man*). Cf. *mīv*  
and *nakwa*.

*mun*, my, 25 (Zb. *men*; W. *žu*; S., Š. *mu*; Yn., Yd. *man*).  
Cf. *az*, *mum*.

*mīnd*, W. *mūr*, an apple (W. *mūr*; S. *mān*; Š. *mūn*;  
Mj. *amīnga*; Yd. *amūnoh*).

*munāsib* (Zb.), proper, fitting. Ar.

*murdik*, W. *pörg*, a small ring (W. *pörg*; S. *safs*; cf.  
*marjān*. Cf. Yd. *pergušcol*, a ring). Cf. *gōšvār*.

*murruk*, W. *mīngas*, a sparrow (W. *wīngās*; S. *waḍīc*).

*murṛavī* (Zb.), a duck. Prs. *murṛābī*.

*marjān*, W. *satk*, an ornament (on the person). (W. *sātḱ* ; S. *safs*. Cf. *murdik*).

*murum* (Zb.), see *mul*.

*nus*, clothes, 34 (W. *böt* ; S., Š. *lāl*).

*misuk*, W. *ḫaval*, a pillow (W. *ḫaval* ; Š. *balā*).

*miš-ḫēš*, W. *ḫēš*, a family (W. *ḫēš* ; S. *ḫēχ*).

*mut*, W. *möst*, the fist ; *mut*, W. *muc*, a double handful, the hollow of both hands (W. *möst* ; S. *mut*, a fist ; W. *mic* ; S. *mut*, a handful ; W. *mic* ; S. *ingrōv*, a double handful).

*mutsuk*, see *po-mutsuk*.

*mīv*, of these, their, 23. Cf. *am*, *man*, and *naḫwa* (W. *yem* ; S. *mef* ; Š. *mef* ; Yd. *a-maf*).

*muzdur* (Zb.), a servant. Prs. *muzdūr*.

*na*, adv., not, 34 (Zb. *na*). Cf. *nus* and *nō*, *ne*.

-*na*, suffix indicating possession, as in *pādšā-na wak udōyd*, a daughter belonging to the king, i.e. one of the king's daughters, 16 (W., S. -*an* ; Š. -*and*, -*ind*).

*nao* (Zb.), see *naw*.

*nō*, *ne* (Zb.), adv., no. Cf. *na*.

*nad*, he seized, grasped, 13, 20 ; *nasu*, he may grasp, he may seize, 18 (Zb. *nast*, take (impve.) ; *ned*, he took, he bought ; *nadāk*, he has taken (as a wife), he has married ; Yn. *nās-* ; past stem, *nāt-*, to take).

*nīd*, sit thou down (impve.), 31 ; *nēdum*, I will sit down, 35 ; *nūlust*, 12, *nulust*, 31, he sat down ; *nulustuk*, he has sat down, 37 (Zb. *nīd*, sit thou down (impve.) ; *nīdai*, he lives, dwells ; *nalāst*, he sat down ; *nalāstak*, he has sat down, he dwells ; W. *nūd-n*, *nazd-am*, *nein-am*, *nieng* ; S. *nālist-uo*, *nīθ-am*, *nālūst-am*, *nālūstj* ; Š. . . ., *neθ-am*, *nūst* or *nāst-am*, *nūstj* or *nāstj*, to sit ; Yn. *nīd*, sit thou ; *nīdām*, I will sit ; *anīd*, he sat ; Yd. *niastah*, to sit).

*nūdukwek*, W. *doḡāv*, whey.

*nēdum*, see *nīd*.

*nāf*, W. *nāf*, the navel (W. *nof*; S. *vanuj*). Prs.

*nāfum*, foolish, ignorant, 17. Cf. *bē-fām*.

*nigah* (Zb.), keeping, guarding. Prs.

*nēk*, adj., good, 5. Cf. *frī*.

*naukar* (Zb.), a servant. Prs.

*nakwa* (17, 19) or *nakavī*, this (cf. S. *nak-yam*, this very; *nak-dās*, thus; Š. *ikyam*, this very; *ikyuwi*, that very). Cf. *man* and *mīv*.

*nūl*, W. *mis*, a point, tip; W. *nück*, a beak (W. *mis*; S. *nāul*; Yd. *sār*, a point; W. *nück*; S. *nüsk*, a beak).

*nulust*, *nulustuk*, see *nīd*.

*nēm* (Zb.), a name (W. *nung*; S., Š. *nām*; Yd. *nām*).

*nīm* (Zb.), half. Prs.

*nāmulyak*, W. *nimak*, salt (W. *nimaf*; S. *namaḍj*; Sg. *namolya*; Mj. *namālya*).

*nān*, W. *nān*, a mother (Zb., W. *nān*; S. *anā*; Š. *mād*, *nan*; Sg. *nan*; Yd. *nīnoh*).

*nugra* (Zb.), silver. Ar.

*nar* (Zb.), see *nark*.

*nēr*, W. *ūdḡ*, Yz. *nur*, to-day, 15, 22; *nēr-bā*, to to-day, 22 (Zb. *nēr*; W. *wuḍḡ*; S. *nür*; Š. *nur*; Yn. *īn-nūr*).

*nark*, 1, W. *γōš*, male (Zb. *nar*; W. *γōš*; S. *niēr*; Š. *nīr*; Sg. *naruk*; Yd. *ner*).

*nark*, 2, W. *γōš-kala*, a male sheep, a ram (W. *γōš māī*, *wār*; S. *nier māul*, *wiēr*; Š. *yirk*, *maγij*; Yd. *plešyeh*).

*nirχok*, W. *yāngl*, a finger (W. *yāngl*; S. *ingāxt*; Š. *angašt*; Sg. *ingit*; Mj. *ankardīa*; Yd. *oguštcoh*).

*nasu*, see *nad*

*nus*, not, in *hē cīz nus*, nothing, 34 (Zb. *na*, *nas*, not). Cf. *na*.

*nast*, 1 (Zb.), see *nad*.

*nast*, 2 (Zb.), is not; *nast-am*, I am not. Prs.

*nešt* (Zb.), he placed, he put.

*nušt* he went out, he emerged, 19 (Zb. *našet*, he emerged; W. *niuz-an*, *niuz-am*, *niešt-am*, *niešk*; S. *na tīg-ao*,

*na ti-am, na tūg-am, na tūgj*; Š. *naštīd-ao, našti-am, naštuid-am* . . . ; Yd. *kšiyah*, to go out; Yn. *nīž-*, past stem *nīšt-*, to go out).

*nēša*, W. *rašpūk*, a weaver's shuttle (W. *rašpūk*; S. *māki*).  
*nīs*, W. *mis*, the nose (Zb. *nīs*; W. *mis*; S. *nāz*; Š. *nēck*;  
 Sg. *fusīk*; Mj. *foska*; Yd. *fiskoh*).

*naw*, W. *nāo*, Yz. *nū*, card, nine (Zb. *nao*; W. *nau*;  
 S. *nēaw*; Š. *nāo*; Sg., Mj. *nao*; Yn. *nau*; Yd. *no*).

*nā'wa*, W. *pūt-χārm*, a trough (W. *pūtχārm*; S. *χāχ*).

*nawuk*, W. *šöyd*, new (W. *šöyd*; S. *nūj*; Š. *nāu*; Yd. *nūe*).  
*newar* (Zb.), draw (water from a well) (impve.).

*nāvus*, W. *nāpus*, a grandchild (m. or f.). (W. *napūs*;  
 S. *nabūs*; Š. *nebōs*).

*pa*, prep., in, 19; into, 18 (Zb., W., S. *pa*). Cf. *pī, po*.

*pī*, prep., in it (for *pa-i*); in *pī-bun*, below it, 18  
 (cf. Š. *pis*, on). Cf. *pa, po*.

*po*, prep., in, in *po* . . . *darūn*; inside, 33. Cf. *pa, pī*.

*pōi*, W. *pai*, curds (W. *pāi*; S. *pōi*; Sg. *neduk*; Mj. *niyā*).

*pu*, W. *pūd*, a foot (Zb. *pūd*; W. *pūd*; S. *peδ*; Š. *pād*;  
 Yd. *pelloh*); *pu-kaf*, W. *kaf*, the sole of the foot  
 (W. *pāšt*; S. *naburg*; Sg. *pūdaš*).

*pucun*, W. *wuc*, an arrow (S. *puδ*; Š. *surb, pās*; Yd. *lāspiχ*).

*paidā*, manifest, hence, ready for use, 34. Prs.

*pūd* (Zb.), see *pu*.

*pudf*, W. *gōšt*, meat, flesh (W. *gušt*; S. *gūχt*; Š. *goft*;  
 Sg. *pūdaf*; Mj. *γoš*; Yd. *γuš*).

*pedīn*, light thou, set thou alight (impve.), 37 (Š. *pedēd-ao*,  
 to light (impve.), *pedīn*).

*pādšā* (15, 16 (bis), 21, 23 (bis), 24, 25, 27, 29, 30); *pā'dšā*  
 (17, 18, 21, 28, 31, 33), a king; *pā'dšā-bā* (28, 35), to  
 the king; *pā'dšā-na*, of, or belonging to, the king,  
 16). Prs.

*paγāo* (Zb.), a well.

*pēγām* (Zb.), a message. Prs. *pairām*.

*pok*, W. *puk*, hump-backed (W. *dūw*; S. *ceng*).

*pakol*, a woman's mantilla (W. *cīl*; S. *χāḍbun*).

*pāling*, W. *póduna*, a saddle (W. *pödn*; S. *biḍān*; Š. *biḍān*; Yd. *palan*).

*pálas*, W. *palās*, a rug (W. *palās*; S. *palus*).

*pālu-var*, W. *dustak*, a door plug (W. *görij*; S. *gary*, a door socket).

*pām*, W. *kšād*, broad, wide (W. *kšāḍ*; S. *χuḍ*; Yd. *ūkwah*).

*pām*, W. *γör*, wool (W. *γör*; S. *wān*; Š. *wūn*; Yd. *pam*).

*po-mutsuk*, to clothe (a person); *po-mutsuk-bā*, (he obtained clothes) for clothing (himself), 34 (Zb. *pumetsav*, clothe ye(impv.); W. *pumetsiv-an*; S. *pamedzānd-uo*).

*pañāh* (Zb.), card, fifty. Prs.

*pūnz*, W. *pānz*, Yz. *pīndz*, card, five (Zb. *pūnz*; W. *pānz*;

S. *Š. pinz*; Sg. *pānz*; Mj. *pānc*; Yd. *pānš*; Yn. *pañj*).

*purak* or *uleχ*, W. *pürs*, a rib. See *uleχ*.

*pörk*, W. *pürk*, a rat (W. *pürk*; S. *pürg*; Š. *purg*; Mj. *?pärγ*; Yd. *perχ*).

*parinda* (Zb.), a bird. Prs.

*parparānuk*, W. *pilpilak*, a butterfly (W. *pilpilāk*; S. *köpali*; Yd. *kotiuh*).

*parra*, W. *paryan*, Šiṇā, *parrī*, a precipice (W. *parian*; S. *pariend*, precipitous).

*prēšt*, W. *par-sang*, the wrist (W. *parsang*; S. *parḍüst*).

*pāruzd*, W. *yaz*, Yz. *biyēr*, yesterday (W. *yēz*; S. *χiēb*; Š. *biyār*; Yd. *uzīr*). Cf. *āluzd*.

*psah* (Zb.), adv., now, at this time.

*pásūzan*, W. *pürsits*, the hem of a garment (W. *parsits*; S. *parasits*).

*paša*, W. *maks*, a fly (W. *maks*; S. *cingin*; Sg. *pašai*;

Mj. *moya*). *paša* is Turkī. Cf. Prs. *pašša*, a gnat.

*piš*, W. *piš*, a cat (Zb. *puš*; W., S. *piš*; Š. *paš*; Mj. *χolā*; Yd. *piškoh*).

*pēšbar*, W. *pūz*, the breast, the chest (W. *pūz*; S. *poz*; Š. *sīna*; Sg. *?puz*; Yd. *fuz*, *iscīnah*).

*pošák*, W. *böt*, a cloak, clothes (W. *böt*; S. *lél*; Sg. *vanjin*).

Prs.



*pāšna*, W. *pāšnā*, the heel (W. *pošt*, *pāšnāh*; S. *naburg*, *puχnāh*). Prs.

*pešāni*, W. *ruk*, the forehead (W. *rūk*; S. *rāk*; Sg. *pešāni*; Yd. *pišāneh*). Prs.

*pešūr*, W. *lunj*, the cheek (W. *lunj*; Š. *nūrj*; Š. *pes*; Sg. *pešur*; Yd. *kelikoh*).

*pušt*, in *ci-pušt* (Zb.), behind, after.

*put*, W. *pöst*, parched grain ground into meal. Hindi *sattū* (W. *pöst*; S. *pāχt*).

*pātik*, W. *pātak*, the eyelid.

*petχun*, W. *wajāk*, an adze (W. *wājāk*; S. *wajāk*).

*putsuk*, W. *pric*, a worm, a grub (W. *pric*; S. *čerm*).

*pēž* (Zb.), prep., in.

*qīmat* (Zb.), price, cost. Ar.

*qarīb* (Zb.), adv., near. Ar.

*qarā'r*, an agreement, promise, 22. Ar.

*qúslāq*, a town, a village, 21 (Zb., Š. *qišlāq*. Turkī *qišlāq*).

*qīvd* (Zb.), he called, he summoned (W., S., Š. *qīw*, a call, a summons).

*qāzī* (Zb.), a judge. Ar.

*rūi*, W. *trūi*, Yz. *toi*, card., three (Zb. *rāi* or *rā*; W. *trūi*; S. *harōi*; Š. *ārrai*; Sg. *trāi*; Mj. *šurai*; Yd. *šuroi*).

*récik*, W. *šingar*, entrails (W. *šingör*; S. *raud*).

*rēg*, W. *leware*, sand (W. *leiwārc*; S. *cuš*; Yd. *sigioh*). Prs.

*rēyn*, W. *rōγna*, butter (W. *ruyn*; S. *raun*; Yd. *maskoh*).

*rāh* (Zb.), a road. Prs.

*rakībī*, W. *pīl*, a jar, a large cup (W. *pīl*; S. *cenāk*). Prs.

*rēmuz*, W. *īr*, Yz. *χvōr*, the sun (Zb. *ormōzd*; W. *yīr*;

S., Š. *χēr*; Sg. *ālmān*; Mj. *mera*; Yd. *mīra*).

*rang*, manner, kind; *tē-rang*, whatever kind of, 18. Prs.

*rupya* (Zb.), a rupee.

*raqqāsi* (Zb.), dancing. Ar.

*raušan*, W. *rōχn*, Yz. *rōšnahai*, daylight (W. *rāχn*; S. *yāul*;

Š. *ruχ*). Prs.

*rō'snī*, W. *raχnīg*, Yz. *yēts*, fire (Zb. *rōšnī*; W. *raχnīg*; S. *yuts*; Š. *yāts*; Sg. *rošnāi*, *šunai*; Mj. *yūr*; Yd. *yūr*).  
*rušt*, W. *karast*, a fur robe (W. *karast*; S. *warbūn*).

Cf. *kurust*.

*rawān*, going, moving; *rawān šud*, he started, 34. Prs.  
*rōz*, W. *rawār*, Yz. *miθ*, a day, 8, 12, 22, 23, 32 (8, 22, and 32 are plural); *rōz-ān*, days-they, 3; Iš. *rōz*, W. *ruχn*, Yz. *roχnzit*, dawn, morning (Zb. *mī*; W. *rwār*; S. *māθ*; Š. *meθ*; Sg. *rušt*; Yd. *mīš*, *mīχ*; Yn. *rūz*).

*rēž*, W. *raž*, a platform (for sleeping) (W. *rāž*; S. *noχ*).

*si*, W. *sūi*, a hare (W. *sūi*; S. *χtüm*; Yd. *sīy*).

*sabz*, green, 18. Prs.

*sad* (Zb.), card, a hundred. Prs.

*sadā*, a sound, noise, 36. Ar.

*saudāi* (Zb.), trade, trading. Prs.

*saf* (Zb.), all.

*safēd* W. *ruχn*, white (Zb. *surχūn*; W. *ruχn*; S. *spēid*; Š. *sufēd*; Sg. *ispēd*; Mj. *sūpi*; Yd. *spī*). Prs.

*safākā* (Zb.), husk (given as fodder).

*safar*, a journey; *safar-ān*, journey-they, 2. Ar.

*seyund* (Zb.), hair. Cf. *γēnuk*.

*sahar*, adv., at dawn, 19, 28. Ar.

*sihat*, well, in good health, 27, 28 (Zb. *sihat*). Ar.

Cf. *siyāt*.

*sāl*, W. *sāl*, Yz. *sāuza*, a year (Zb. *sāl*, a year; W. *sāl*; S. *sāl*, a half-year; Yd. *sāloh*, a year). Prs.

*sallā*, W. *sallā*, a turban (W. *sallā*; S. *dastūr*; Sg. *lataī*).

*sāmbu*, he may smear, 18 (bis); *sāmd* or *sāmbud*, he smeared, 20 (W. *sūχ-an*, *sūχ-am*, *soχt-am*, *sūχetk*; S. *rift-ao*, *rof-am*, *rift-am*, *riftj*, to smear; Š. *mālt*, he smears; *mālt-ē*, he smeared; Yn. *fassāt*, he may smear; *afass*, he smeared).

*sandūq*, a box, 33 (bis). Ar.

*sung*, W. *γār*, Yz. *γrtsōk*, a stone, rock, cliff (W. *γār*; S. *žēr*; Š. *žir*; Sg. *song*; Mj. *koika*; Yd. *yer*).

*spul*, W. *šiš*, a louse (W. *šiš*; S. *spāl*).

*sar*, in *sur dzā*, before, in front of; *ambi sar dzā*, in front of the cave, 18 (Zb. *sar*, on, upon; cf. Yn. *sāri*, in front of).

*sār*, the head; *txē sār*, from thine own head, 10 (Zb. *sōr*). Cf. *sur*.

*sēr* (Zb.), satisfied, full. Prs.

*sōr* (Zb.), see *sār*, *sur*.

*sur*, W. *šar*, the head (Zb. *sōr*; W. *sār*; S. *kāl*; Š. *kal*; Sg. *sār*; Mj. *posar*; Yd. *pūsir*). Cf. *sār*. Prs.

*sard*, W. *sūr*, cold (adj.); (W. *sūr*; S. *iš*; Š. *šitāγ*; Yd. *yāχ*). Prs.

*surχ*, W. *sōkr*, red (W. *sōkr*; S. *rüšt*; Š. *rišt*; Yd. *surkoh*). Prs.

*surχa*, W. *rīš*, Ovis Poli (W. *vrokš*; S. *rus*).

*surχūn* (Zb.), white. Cf. *safēd*.

*sutχān-mayzuk*, W. *malung-yaic*, the thigh (W. *malung yaic*; S. *maḍān χoj*, *biχtun*; Š. *bastūn*).

*sitāra* (Zb.), see *struk*.

*struk*, W. *stār*, Yz. *štarāk*, a star (Zb. *sitāra*; W. *stār*; S. *χturj*; Š. *štarč*; Sg. *ustūrak*; Mj. *astari*; Yd. *sittāreh*).

*suvd*, W. *isp*, the shoulder (W. *fiāk*, *tan*; S. *sevd*, *dālū*; Š. *sivd*, *fiyak*; Sg. *syūd*; Yd. *suvdoh*).

*siyāt*, whole, well, 18, i.q. *sihat*, q.v. (W. *sihāt*).

*sāz* (Zb.), singing. Prs.

*sūz*, W. *sūz*, flame, conflagration (W. *rāuj*; S. *sāuz*). Prs.

*šu*, 1, W. *šū*, black (W. *šū*; S. *tār*; Š. *tēr*; Sg. *šoi*; Mj. *tarāvi*; Yd. *noroh*). Cf. *šu-dit*.

*šu*, 2, it becomes, 33; it will become, 17, 18; (if) it become, it may become, 24, 34; go thou (impve.), 33; go ye (impve.), 28; *šui*, wilt thou become? 29; *šud*, he went, 20, 21, 34; he or it became, 4, 8, 11, 12, 13,

- 16, 20, 27, 28 (ter), 34, 36; *šud-im*, I became, 35; *šud-ān*, they went, 2, 3; *šuduk*, she has become, 16 (Zb. *šom*, I go, I become; *šūai*, he goes, he becomes; *šū*, go, be (impve.); *šud*, he went, he became; S. *set-ao*, *sō-m*, *sūt-am*, *seḍj*; Š. *sit-ao*, *sāo-am*, *sut-* or *sut-am*, *suḍj*, to go, to become; Sg. *šōh*, to go; Yd. *šuah*, to become; Prs. *šudun*, to go, to become).
- sab*, W. *nāγd*, Yz. *šāb*, night, 12, 13, 36 (*šab*). (W. *nāγd*; S. *χāb*; Š. *šab*; Sg. *foršuk*; Mj. *ašāwa*; Yd. *kšowoh*).
- šub-gāh*, W. *yōtr*, a nest (W. *yoth*; S. *rōz*). Prs.
- šabrut*, W. *burut-šapar*, a moustache (W. *šāpār*; S. *bürüt*; Š. *burūt*).
- šec* (Zb.), see *šüts*.
- šud*, 1, he heard, 19 (W. *kšüin*, *kšüi-am*, *kšön-am*, *kšöng*; S. *χüd-ao*, *χān-am*, *χüd-am*, *χieḍj*; Š. *šüd-ao*, . . . , *šüd-am*, . . . , to hear).
- šud*, 2, *šud-im*, *šud-ān*, *šuduk*, see *šu*, 2.
- šu-dīt*, W. *šu-ḍīt*, soot (W. *kat-ḍīt*; S. *cedēr*). Cf. *šu*, 1, and *dīt*.
- šufān*, W. *nabúsm*, a comb (W. *napösan*; S. *waχēry*).
- šuhluk*, W. *χaic*, wet, damp (W. *χaic*; S. *χāst*; Yd. *χūst*).
- šak*, 1, W. *šuk*, bad, wicked, 1, 6, 10, 11, 32, 33, 35, 38; *šak-bā*, to the bad man, 5 (Zb. *šak*; W. *šāk*).
- šak*, 2, W. *šak*, hoar frost. a white frost (W. *šak*; S. *χok*).
- šoxcuk*, W. *šolχ*, the branch of a tree (W. *šolχ*; S. *šox*).
- šuxt*, (time) passed, 14 (Zb. *šex̄t-am*, I passed over; W. *šöχs-n*, *šöχs-am*, *šöχst-am*, *šöχsetk*).
- šölg*, W. *šölg*, a piece of brick, a clod of earth (W. *šölg*; S. *χalg*).
- šilax* (Zb.), poor, needy.
- šilavz*, W. *šilāt*, adj., soft (W. *šilāt*; S. *šilēt*).
- šom* (Zb.), see *šu*, 2.
- šuen* (Zb.), see *šuwīn*.
- šinj*, W. *šunj*, the hip (W. *šunj sār*; S. *χaun kāl*, the hip bone).

*šepōn* (Zb.), iron (W. *išn*; S. *spin*; Š. *spin*, *sapsan*; Yd. *rispin*).

*šurmok*, W. *tūk*, a willow (W. *tūk*; S. *wanūj*).

*šarmindī* (Zb.), ashamed.

*šātu*, W. *waḫār*, a ladder (W. *waḫār*; S. *šatta*). Turkī.

*šit*, W. *šit*, earth, dust (W. *šet*; S. *sīt*; Sg. *šat*; Mj. *γarāi*; Yd. *katter*).

*štok*, W. *purcād*, a young woman (Zb. *štāk*, *štākak*, or *štā*, a daughter, a girl; W. *pürcoδ*; S. *pcēin*).

*šaitān* (Zb.), the devil, Satan. Ar.

*šutun*, W. *sits*, a needle (W. *sits*; S. *sīts*; Š. *saj*).

*štunuk*, W. *cōγ*, a kid, a small goat (Zb. *šutanak*; W. *cōγ*; S. *γērv*).

*štur*, W. *štur*, a camel (Zb. *uštur*; W. *uštūr*; S. *χtūr*; Š. *štur*; Yd. *šturoh*).

*štutur*, W. *štūr*, a calf (W. *wušk*; S. *wišk*; Š. *šik*).

*šüts*, W. *strei*, a female (Zb. *šec*; W. *strēi*; S. *stīr*; Š. *stredz*; Sg. *šiš*; Mj. *meyah*; Yd. *šioh*).

*šāwī*, W. *parhān*, a woman's shift (W. *parhān*; S. *parhān*).

*šāwal*, a road, path, way, 3; *šā'wal-ān*, road-they, 8 (W. *vaḍak*; S. *pānd*; Š. *pōnd*; Sg. *pānda*; Yn. *rāt*; Yd. *pādoh*). Cf. *šōval*.

*šōval*, W. *waḍuk*, a road, way, i.q. *šāwal*.

*šāwālak*, W. *šavālak*, wide outer trousers (W. *šavālak*; S. *šim*; Sg. *var*; Mj. *šoāl*). Prs.

*šuwīn*, W. *g<sup>a</sup>wā'ra*, a cradle (Zb. *šuen*; W. *gaura*; S. *prāχt*).

*tā*, 1, prep., till, until; *tā vužēr*, till evening, 12 (S. *cū*; Š. *tā*; Yn. *sa*).

*tā*, 2 (Zb.), see *tāt*.

*tu*, thou, 6, 29, 32; thy, 17, 26; *tu-bā*, to thee, 6, 10, 25, 29, 33, *tu-t*, thou-thou, 14, 18; thou art, 30; *tamuχ*, you, 22; *tamuχ-bā*, to you, 22 (Zb. *tō*, thou; *tī*, thy; sg. obl., *tō*; *tōmōχ*, ye, your, and pl. obl.; W. *tu*, thou; *tī*, thy; *tao*, thee; *sāišť*, ye; *sav*, you; S. *tuo*, thou; *tū*, thee; *tamāš*, ye, you; Š. *tu*, thou, thy, thee;

- tamā*, ye, you ; Yn. *tu*, thou ; *tau*, thee ; *šumāχ*, ye, you ; Yd. *tū*, thou ; *toh*, thee ; *māf*, ye, you).
- tabīb*, a physician, 16. Ar.
- tab-larza*, W. *andāw*, fever (W. *andav* ; S. *bazgāk*). Prs.
- tāda* (Zb.), adv., there, in that place ; see *dak*.
- ted* (Zb.), he was burnt (W. *θau-āk*, *θau-am*, *θett-am*, *θetk* ; S. *θīd-ao*, *θau-am*, *θūd-am*, *θeđj*, to be burnt ; Š. *tebd-ao*, to burn).
- tūd* (Zb.), he shaved.
- tag* (Zb.), postposition, *pu . . . tag*, in.
- tēγ* (Zb.), a razor. Prs.
- tōγd*, he walked, he went, 11, 21, 34 ; *a-toγd*, he entered 34, 38 ; *\*tōγd-ān*, they went, 7, 8 (Zb. *ataγd*, he entered ; W. *tuk-an*, *cau-am*, *taγd-am*, *taχk* ; S. *tīd-ao*, *teđz-am*, *tūid-am*, *tūidj* ; Š. . . . , *ti-am*, *tūid-* or *tōid-am* . . . ; Yd. *liah*, to go).
- teγm*, W. *tāγm*, a seed (of a plant) ; (W. *taγm* ; S. *tōγm* ; Yd. *tūγum*).
- taχsīm* (Zb.), division, apportionment. Ar.
- taχt*, a throne, 31 (bis). Prs.
- tilā* (Zb.), gold (W. *tillā* ; S. *tillā* ; Yd. *tilla*). Prs.
- tuld*, W. *lok*, a rag (W. *lok* ; S. *šaul*).
- talχā*, bile, gall ; sg. acc. *talχā-i*, 27 (W. *talχāh* ; S. *trāc*, *talχā* ; Š. *talχa* ; Yn. *talχa*). Prs.
- talapi*, thou desirest, 32 ; *tilápum*, I desire, 23 ; *talápum*, I desire, 33 (S. *tālibt-ao*, *tālāb-am*, *tālibt-am*, *tālibtj*, to desire ; Š. *tilābum*, I desire).
- talpak*, W. *p<sup>u</sup>kāl*, a fur cap (W. S. *tumay*).
- tānu*, W. *tāna*, the body (Š. *tanā* ; Yd. *tonoh*).
- tangiš*, W. *tarāng*, a saddle-girth (W. *tarāng* ; Š. *türong*).
- tunuk*, W. *sanār*, thin, slender (W. *sanār* ; S. *tanūk* ; Yd. *tunkā*).
- tūpak*, W. *pulk*, a tassel (W. *pulk* ; S. *pülk*).
- tar*, prep., to (motion towards), 15, 21 ; into, 13 ; on to, 18 (bis), 20 (bis), 27, 31 (bis) ; (W. S. Š. *tar*).
- tār*, a fold of cloth (W. *tā* ; S. *tu*).

*tārikān*, W. *naγdīn*, adv., before daybreak, early in the morning (W. *naγdīn*; S. *piḡān*).

*trās*, fear; *trās kul*, he feared, 38.

*truš*, W. *trūc*, bad tasting, bitter (W. *trāc*; S. *trāc*).

*tāt* (30) or *tot*, W. *tat*, a father (Zb. *tāt*, *tā*; W. *tāt*; S. *pūd*;

Š. *ped*, *dād*; Sg. *tat*; Mj. *tāt*; Yd. *tatt*; Yn. *dādā*).

*tuwur*, W. *tipār*, an axe, a hatchet (Zb. *tewār*; W. *tipār*; S. *baldāk*). Prs. *tabar*.

*tāza* (24, 25); *tāza* (20) or *tāzu* (17), fresh, (of lost sight) renewed, restored, 17, 20, 24, 25. Prs.

*tēz*, W. *tāγd*, sharp (W. *taγd*; S. *tēid*; Yd. *turyoh*).

*tāziāna* (Zb.), a scourge, lash, whip. Prs.

*ta*, prep., from, 14, 18 (bis), 19, 21, 22, 23, 33, 34, 36.

The final *a* is sometimes dropped, as in *ts-χē*, from thine own, 10; *ta wadak*, 21, 22, 34, or *ts-wādak*, 7, from there (Zb. *ta*; W. *ta*, *sa*; Yn. *ci*). Cf. Zb. *tsū*, from him, etc.

*tsē* (18) or *tsē* (19, 24), rel. pronoun, who, 19; used to form a conditional, practically equivalent to "if"; *tsē wunī*, he may be, or (if) he be, 18; *hukm tsē šu*, (if) there be an order, 24; *tsē-rang*, whatever kind of, 18 (Zb. *ke*; W. *sa*; S. Š. *tsa*, cond. particle). Cf. *za*, 2.

*tsī* (Zb.), from this, see *i*, 1.

*ts'fur*, W. *tsabur*, Yz. *cēr*, card., four (Zb. *tsafūr*; W. *tsabūr*; S. *tsavur*; Š. *tsavōr*; Sg. *safor*; Mj. *cafīr*; Yd. *cīr*, *tifār*).

*tsχē*, see *ta*.

*tsām*, W. *cōzm*, the eye, 6, 7, 10, 11, 17, 18 (bis), 20 (bis), 24, 25, 27 (bis), 28; in these (except 6, 7, 10) the word is plural, but governs a verb in the singular (Zb. *tsām*; W. *cōzm*; S. *tsēm*; Š. *tsēm*; Sg. *sām*; Mj. *cām*; Yd. *cam*).

*tsumānd*, how much? how many? some (Zb. *tsamend*; W. *tsum*, *sum*; S. *tsund* (how much? how many?); Yd. *cand* (how much? how many?)).

*tsa-na* (Zb.), what ? see *cīz*.

*tsand*, some, several, 3, 32. Cf. *cand*.

*tsūrīk*, W. *yāst*, a shed, a *macān* (W. *yōst*; S. *kapā*, *alajūk*).

*tsiw-ling*, W. *lōng*, a leg (W. *lōng*; S. *lung*; Š. *ling*; an animal's leg)

*tswādak*, see *tsa*.

*tswēnd*, W. *ciwān*, an apricot (W. *ciwān*; S. *nōš*; Š. *nāš*; Mj. *cerī*; Yd. *cīre*).

*tsīz* (Zb.), what ? see *cīz*.

*tsīzē* (Zb.), whatever.

*wa*, he, 18, 20, 27; that (adj.), 33; *i* or *wi*, his, see *i* 1; *wan*, him, 13 (bis); it (acc.), 18; that (acc. subst.), 33; *wēv*, of them, their, see *i* 1 (Zb. *ao*, sg. obl. *yū*, *ū*, *wū*, *wō*, pl. *āwenl*, obl. *āwendā*; W. *yao*, sg. obl. *yao*, pl. *yaišt*, obl. *yav*; S. *yū*, sg. obl. *wi*, pl. *wo*, obl. *wief*, *wiv*; Š. *yū* or *yid*, obl. sg. *wi* or *wum*, pl. *wā*, obl. *wief*; Mj. *wo*, sg. obl. *wan*, pl. *wai*, obl. *waf*; Yd. *hūroh*, sg. obl. *-wan*, pl. *hūreh*, obl. *-of*; Yn. *au*, sg. obl. *awi*, pl. ? *autit*, obl. *auti*).

*wō*, 1 (Zb.), conj., and. Cf. *za*, 1.

*wō*, 2, *wū* (Zb.), see *wa*.

*wuc*, W. *wīc*, a cloth-eating moth, a wood-worm (W. *wīc*; S. *kuwāh*).

*wōda* (Zb.), there, see *wadlak*.

*wud*, he took away, 13 (bis), see *ussum*.

*rud*, he, it, or there was, 19, 22, 34; *vud-um* (*-īm*), I was, 15; *vud-at*, thou wast, 14; *vuduk-at*, thou hast become, 18; *te rūnī*, he may be, 18 (Zb. *wod*, he was; S. *vūd*, he was; *ređj*, he has been; *vīd*, he may be; Š. *vōd*, he was; *rudj*, he has been; *vēd*, he may be; Mj. *via*, he was; Yd. *bīoh*, he was; Yn. *avv*, he was).

*wadlak*, there, 34; *tsa wadlak*, from there, thence, 19, 21; *ts-wādak-ān*, from there they, 7. Cf. *tsa* (Zb. *wōda*; W. *drā*; S. *ūm*; Š. *yum-andē*; Yd. *hūre*). Cf. *duk*.



*vāyḍ*, a night-spectre that eats people, a nightmare, 14.

Cf. *lēw* (W. *vāyḍ*; S. *vōid*).

*vajab*, W. *avart*, a span (measure); (W. *avart*; S. *wardord*).

*wujinjāk* (Zb.), a woman (Yd. *žinkoh*).

*vajer*, W. *pürz*, Yz. *šām*, evening (W. *pürz*; S. *biurn*, *xum*; Yd. *šām*). Cf. *vužēr*.

*wak* or (37, bis) *wok*, W. *ūi*, Yz. *uōγ*, card., one, 1 (bis), 12, 23; a (indefinite article), a certain, 5, 9, 10, 12, 14 (quater), 16 (bis), 17, 18 (bis), 26, 33 (ter), 37 (bis); (Zb. *wok*; W. *īv*, *ī*; S. *īv*, *ī*; Š. *yīw*, *yī*, *ī*; Sg. *vāk*; Mj. Yd. *yū*; Yn. *ī*).

*wek* or (18) *vēk*, W. *yupk*, water, 18; *wek-togdok*, W. *cāl*, a well, pool, marsh (Zb. *wēk*, *wē*; W. *yupk*; S. *χāts*; Š. *šats*; Sg. *vīk*; Mj. *yāoya*; Yd. *yauγ*, water; Zb. *payao*; W. *cal*. a well).

*wok*, see *wak*.

*voks*, W. *fuks*, a serpent, a snake (W. *fuks*; S. *tufüsk*; Mj. *yīž*; Yd. *īž*).

*vēχ*, W. *zaχ*, a twig (W. *yaχ*; S. *pütāq*).

*waχt*, a time, a period of time, 14 (Zb. *waχt*). Ar.

*wula* (Zb.), postposition, before, in front of.

*wālvuš*, W. *pārmeyung*, a trouser-band (Sg. *valvāš*).

*wan*, see *wa*.

*wēn*, W. *wuχun*, blood (W. *wuχun*; S. *waχīn*; Š. *wiχīn*; Sg. *vain*; Yd. *īnoh*).

*vīn*, W. *reyiš*, a beard (Zb. *vīn*; W. *reyiš*; S. *bun*; Š. *bon*; Mj. *yāržuh*; Yd. *yārzoḥ*).

*wānd* (Zb.), see *vūst*.

*vīnd* (Zb.), he saw; *vīnum*, I see (W. *wīng*, *wīn-am*, *wīnd-am*, *wīnetk*; S. *wānd-ao*, *wēin-am*, *wānd-am*, *wāndj*; Š. *wīnt-ao*, *wīn-am*, *wīnd-am*, *wīndj*).

*vānji*, Sg. *vanjīn*, a robe, a cloak (Zb. *vanjī*; W. *böt*; S. *lēl*; Sg. *vanjīn*).

*wānīs*, W. *rayūm*, a female calf.

*wanuw*, call ye, summon ye (impv.), 28.

*vru*, W. *yurm*, the forearm (W. *yurm*; S. *cerōst*; Sg. *qāqi*).

*var*, W. *bār*, a door, 37; *var*, W. *vic*, outside; *tsa var*, from the door, from inside, 36 (Zb. *war*; W. *bār*; S. *divēr*; Š. *divē*; Mj. *labra*; Yd. *lucor*; Yn *divar*, a door; W. *vīc*; S. *nāc*; Š. *vāj*, outside).

*var*, W. *vūr*, a load (W. *rūr*; S. *wez*; Š. *wiz*).

*vrūd*, W. *vrūt*, a brother (Zb. *warūd*; W. *vrūt*; S. *vröd*; S. *vrod*; Sg. *vurd*; Mj. *werai*; Yd. *vrai*).

*varf*, W. *zam*, Rōšāni, *žiniž*, snow (W. *zam*; S. *zamān*; Š. *žiniž*; Sg. *varf*; Mj. *vārfa*; Yd. *werfoh*). Prs.

*wrok*, W. *yaš*, a horse (Zb. *verāk*; W. *yāš*; S. *vurj*; Š. *vorj*; Sg. *vorāk*; Mj. *yāsap*; Yd. *yasp*). ? Av. *aurvat(-aka-)*, see § 17.

*waruk*, W. *wark*, a lamb (W. *wark*; S. *barqā*; Š. *warg*).

*vrits*, W. *vrao*, the eyebrow (W. *varāo*; S. *varāo*; Š. *vrury*; Sg. *vuric* (?)).

*wōrts*, W. *wōlc*, a quail (W. *wōlc*; S. *badunāh*).

*werāz* (Zb.), adj., high, tall; adv., up. Cf. the next.

*vrāzā*, W. *vorz*, a mountain height (W. *wuc*; S. *tēr*; Sg. *vraz*; Mj. *valya*, up). Cf. the preceding and *wužduk*.

*vāse*, W. *ūsai*, cotton thread (W. *vasē*; S. *padets*). Cf. *wāš* and *vuš*.

*vasīn*, W. *pisūn*, a whetstone (W. S. *pasān*).

*rūst*, he bound, he tied, 27 (Zb. *wānd*, bind thou (impv.);

W. *vand-āk*, *vānd-am*, *vāst-am*, *vandetk*; S. *vist-ao*, *vind-am*, *vūst-am*, *vüstj*; Š. *vist-ao*, . . . , *vūst-am*, . . .).

*wastuk*, W. *yaic*, a bone (W. *yaic*; S. *ustχân*; Š. *sitχân*; Sg. *āstāk*; Mj. *pāstī*; Yd. *yestoh*).

*wāš* (Zb.), a rope (S. *vūχ*). Cf. *vāse* and *vuš*.

*viš*, 1, W. *pīp*, a bed (W. *pīp*; S. *babēr*; Š. *birej*).

*viš*, 2, postposition, below, 20 (Zb. *viš*, down, below).

*vuš*, a rope (Zb. *wāš*; W. *šivan*; S. *vūχ*; Š. *kamand*; Yd. *tanau*).

*wišt* (Zb.), card, twenty (W. *wīst*; S. *vist*; Yd. *wīstoh*).

*watik*, W. *tui*, a feast.

*vutš* (Zb.), an uncle.

*wēv*, see *i* 1.

*vuz*, W. *tūγ* or (male) *buc*, a goat, 17 (bis), 26; acc. sg., *vuz-i*, 27 (Zb. *wuz*; W. *tuγ*, *buc*; S. *vāz*, *reidz*; Š. *vāz*; Sg. *vuz*; Mj. *vorah*; Yd. *vizoh*).

*wazīr*, viziers, 16; *wazīrā-bā*, to the viziers, 16; *wazīrāw*, viziers (acc. pl.), 21; *ta wazīrāw*, from the viziers, 22.

*wuzwusāk*, W. *δūs*, a wasp (W. *δōs*; S. *hari*).

*wužluk*, W. *wuc*, high; W. *vorz*, long (W. *wuc*; S. *biliq*, *biland*; Yd. *biland*, high; W. *vorz*; Yd. *van*, long).

Cf. *vrāzā*.

*vužēr*, evening, 12; see *vajer*.

*yau*, W. *žau*, provisions, supplies, cereals (W. *žāu*; S. *zan*). *yū* (Zb.), see *wa*.

*yaf* (Zb.), found (Prs. *yāftan*).

*yōγ*, W. *sanvar*, a yoke (W. *sivar*; S. *yūγ*).

*yarχ*, W. *pōšk*, animal's droppings (W. *pōšk*; S. *bukān*).

*yetik*, W. *skōrd*, a bridge (W. *skord*; S. *yēid*; Yd. *yēyah*).

*yatīm* (Zb.), a servant. Ar.

*yuz*, W. *γūz*, fuel (W. *γūz*; S. *žez*; Š. *žiz*; Sg. *yū*; Mj. *ezma*).

*yāzda*, W. *δus-iw*, card, eleven (W. *δus iw*; S. *δēs-at-i*; Š. *δīs-et-yīw*; Yd. *lass-yū*). Prs.

*za*, 1, and 13 (Zb. *wō*; W. S. *at*; Š. *et*; Yd. *ū*).

*za*, 2, rel. pron. subst., which, 34. Cf. *te*.

*ziād* (Zb.), superfluity, abundance. Ar.—Prs.

*zodund* (Zb.), so much (S. *dund*).

*zāγcuk*, W. *svats*, a chough (W. *swāts*; S. *γorγ*).

*zāγd* (Zb.), see *zānz*.

*zōγd*, see *zānz*.

*zöl*, W. *dröst*, the sleeve of a garment (W. *dröst*; S. *zül*).

*zül*, W. *žol*, a bell (W. *žul*; S. *γül*).

*zalul* (Zb.), necessary. Ar. *zarūr*.

*zāman*, W. *zah*, a child, infant (Zb. *zāman*; W. *zāh*, *zaman*; S. *bacāh*).

*zamīn* (Zb.), land. Prs.

*zīn* (Zb.), a saddle. Prs.

*zinda* (Zb.), alive. Prs.

*zung*, W. *brīn*, the knee (W. *brīn*; S. *zūn*; Š. *zān*; Sg. *zong*; Yd. *zik*).

*zānz* (if) he takes, 17; take thou (impve.), 33; *zānzū*, he may take, 18 (bis); *zōγd*, he took, 27, 37; *zōγd āγad*, he took (and) came, he brought, 27 (Zb. *zāγd*, he took; S. *zox̣t-ao*, *zōz-am*, *zux̣t-am*, *zux̣tj*, to take; Š. *zạ̄xt*, he took).

*zus* or (30, 31) *zus*; W. *pōtr*, a son (Zb. *zāt*; W. *pōtr*; S. *pōb*; Š. *puts*; Sg. *zamānuk*; Mj. *pūr*; Yd. *pūser*; Yn. *žūto*).

*zāt* (Zb.), see *zus*.

*zivuk*, W. *zīk*, the tongue (Zb. *zeruk*; W. *zik*; S. *ziv*; Š. *zēr*; Sg. *zulūk*; Yd. *zerir*).

*žundākī* (Zb.), famine.

*žunduk*, or (4) *žūnduk*, or (8) *žānduk*, W. *marz*, hungry (W. *marz*; S. *marzānj*; Š. *gušnu*; Yd. *ūšia*; Yn. *diwaz*).

*žānj*, W. *kōnd*, a wife (Zb. *kāc*; W. *kōnd*; S. *γīn*; Š. *γin*, *žin*; Mj. *žīnga*; Yd. *āloh*).

*žunum*, I will kill, 22 (S. *zed-ao*, *zān-am*, *zed-am*, *zūdj*; Š. *zīd-ao*, *zīn-am*, *zīd-am*, . . . ).

*žuwāk* (Zb.), a deer.



## ENGLISH-ISHKASHMI-ZEBAKI- WAKHI-YAZGHULAMI VOCABULARY

(Including a few words from other Pāmir languages.)

So far as has been possible, the particular English words selected to illustrate the meanings of the words quoted are the same as those used by Shaw in his vocabularies of Waḡī and Sarīqōli in JASB. xlv (1876), pt. i, pp. 192 ff. This has been done in order to facilitate comparison with these languages.

a, Iś. *wak*, *ʔok*; Zb. *wok*, -e.

adze, Iś. *petχun*; W. *waják*.

after, Zb. *ci-pušt*.

again, Zb. *dō-mas*.

alas, Zb. *afsūs*.

alive, Zb. *zinda*.

all, entire, Iś. *dzigdak*, *gul*; W. *košt*; Zb. *juk*, *saf*.

Cf. "complete".

always, Zb. *mudām*.

amongst, Iś. *dārūn*, *darīn*; Zb. *ka . . . gal*, *ta . . . māben*. Cf. "midst".

and, Iś. *za*; Zb. *ī*, *wō*.

anger, Iś. *γazab*.

angry, Zb. *χafa*.

animal's droppings, Iś. *yarχ*; W. *pōšk*.

any: at any time, Zb. *hec waχt*, *kudām waχt*; anyone, Zb. *hec-kā*; anything, Iś. *hē ciz*.

apple, Iś. *mīnd*; W. *mūr*.

apricot, Iś. *twēnd*; W. *cuwān*.

arise: he arose, Iś. *χut*; I arise, Zb. *χezum*; stand thou up (impv.), *χez*; he arose, Zb. *χet*.

armful, Iś. *kaš*; W. *pāz*.

armpit, Iś. *kaš-viš*; W. *kalbun*.

arrow, Iś. *pucun*; W. *wuc*.

as, as if, as though, Zb. *gūyā-ke*.

ashamed, Zb. *šarmindī*.

ashes, Iś. *usur*; W. *parg*.

ask, he asked, Iś. *frut*; Zb. *ferāt*.

ass, donkey, Iś. *χur*; W. Zb. *χūr*.

assembled, Iś. *gūl*.

awl, Iś. *andervun*; W. *tsarz*.

axe, Iś. *tuwur*; W. *tipār*; Zb. *tewār*.

back (of a man or woman), Iś. *kamuk*; W. *dām*; Zb. *dam*,  
*med*.

bad, wicked, Iś. W. Zb. *šak*.

bad tasting, bitter, Iś. *truš*; W. *trüc*.

baking-pan, Iś. *usūd*; W. *sāt*.

barley, Iś. *urwus*; W. *yirk*.

be: Iś. thou art, -at; is, *āst*; he may be, *wunī*; I was,  
*vud-īm* (or ? -um); thou wast, *vud-at*; he, she, or it  
was, *vud*; thou hast become, *vuduk-at*; Zb. thou art,  
*āstai*; is, *āst*, -a, -ai, -et, -t; he was, *wod-a*, *wod*; he  
was for me, *wod-am-a*.

beak, Iś. *nūl*; W. *nück*.

bear (subst.), Iś. *χurs*; W. *núyordum*.

beard, Iś. Zb. *vīn*; W. *reyiš*.

beat, see "strike".

because, Zb. *ke*, *tsīz-bā ke*.

become: Iś. it becomes, *šu*: wilt thou become, *šui*; it will  
become, *šu*; (if) it become, *šu*; it may become, *šu*;  
I became, *šud-īm*; he became, *šud*; she has become,  
*šuduk*; thou hast become, *šuduk-at*; Zb. I become,  
*šom*; it becomes, *šūai*; become (impve.), *šū*; I became,  
*šud-em* (or -im); he became, *šud*. See also "be".  
Cf. "go, move to".

bed, Iś. *viš*; W. *pīp*.

beetle, Iś. *batuk*; W. *urt*.

before (place), in front of, Iś. *sar dā*; Zb. *ta . . .*  
*wula*, *jā*.

behind, Zb. *ci-pušt*, *ka* . . . *ci-pušt*.

bell, Iś. *zūl*; W. *žol*.

belly, stomach, Iś. Zb. *dēr*; W. *dūr*.

below, Iś. *viš*; below it, *pī bun*; Zb. *pa* . . . *vīš*.

Cf. "down".

big, see "great".

bile, gall, Iś. *talχā*.

bind, tie: Iś. he bound, *vūst*; Zb. impve., *wānd*.

birch, Iś. *bruḡ*; W. *furz*.

bird, Zb. *parindu*.

bit (horse's), Iś. *danā*; W. *jaoji*.

bitter, see "bad tasting".

black, Iś. *šā*; W. *šā*.

blind, a blind man, Iś. *kūr*.

blood, Iś. *wēn*; W. *wuχun*.

blue, Iś. *kabūt*; W. *sāvz*.

blunt, stupid, Iś. *leu*; W. *māg*.

body, Iś. W. *tāna*.

body, middle of the, see "waist".

bone, Iś. *wastuk*; W. *yaic*.

boot (rough, of untanned leather), Iś. *kord*; W. *šūšk*.

bosom, Iś. *cīci*; W. *hap*.

both, Iś. *arvādak*.

bottom, Iś. *bun*, in *pī bun*, below it.

bow (to shoot with), Iś. *γūlak*; W. *sambānak*.

box, Iś. *sandāq*.

boy, Zb. *zāmun*.

branch (of a tree), Iś. *šoχcuk*; W. *šolχ*.

bread, Iś. Zb. *gā'la*; W. *χoc*; Sg. *χésta*. Cf. "food".

breakfast, see "midday meal".

breast, Iś. *pēšbar*; W. *pūz*; Zb. *bar*. Cf. "embrace".

breathing-difficulty, see "height-sickness".

brick (piece of), clod (of earth), Iś. W. *šolg*.

bridge, Iś. *yetik*; W. *skōrd*.

bridle, Iś. *lajām*; W. *yīχān*.

bring: Iś. bring thou (impve.), *ižum*; bring ye, *ižmur*;



- he took and came, i.e. he brought, *zōγd āγud*; Zb. bring ye (impve.), *ižemur*.  
 broad, wide, Iś. *pām*; W. *kšūl*.  
 brother, Iś. *vrūd*; W. *vrūt*; Zb. *warūd*.  
 bull, Iś. *kužuk*; W. *ḍrukš*; Zb. *kežūk*.  
 burnt, be : Zb. he was burnt, *ted*.  
 bush-harrow, rake, Iś. *mā'la*; W. *namurzg*.  
 but, Zb. *lēkin*.  
 butter, Iś. *rēγn*; W. *rōγ'na*.  
 butterfly, Iś. *parparānuk*; W. *pilpilak*.  
 buy : thou boughtest, Zb. *ned-ē*; see "grasp".
- calf, Iś. *štur*; W. *štūr*.  
 calf (female), Iś. *wānūt*; W. *ruγūm*.  
 call, summon : Iś. call ye (impve.), *wunuw*; Zb. he called, *qīvd*.  
 camel, Iś. W. *štur*; Zb. *uštur*.  
 camel's hump, Iś. *kōfān*; W. *kōp*.  
 canal, watercourse, Iś. *ḍubār*; W. *wūd*.  
 cap (tall, of sheepskin; Shaw, a skull-cap), Iś. *kūla*; W. *skīd*.  
 cat, Iś. W. *piš*; Zb. *puš*.  
 cattle, Iś. *māl*; Zb. *cārpāhai*. Cf. the next.  
 cattle (herd of), Iś. *cāra*; W. *cāt*. Cf. the preceding.  
 cave, Iś. *ambi*, *γār*.  
 cereals, see "provisions".  
 certainly, Zb. *zalul*.  
 cheek, Iś. *pešūr*; W. *lunj*.  
 cheese, Iś. *iḍgai* (of sheep-milk); W. *lindic*, *panīr*.  
 child, infant, Iś. Zb. *zāman*; W. *zuh*; Zb. *cut*.  
 chimney, see "hearth".  
 chough, Iś. *zāγcuk*; W. *svats*.  
 claw, talon, Iś. *cangāl*; W. *cungāl*.  
 cliff, see "stone".  
 cloak, clothes, Iś. *pošāk*; W. *bōt*.  
 cloak, robe, Iś. *vānji*; Sg. *vanjīn*; Zb. *wanjī*.  
 clod, see "brick (piece of)".

- cloth (coarse cotton), Iś. *latā* ; W. *cül*.  
 cloth (bleached, coarse cotton), Iś. *kāni* ; W. *kinei*.  
 clothe (another person): Iś. clothing (verbal noun), *po-mutsuk* ; Zb. clothe ye, *pumetsav*.  
 cloud, Iś. *gulbāduk* ; W. *mūr* ; Yz. *varm*.  
 cock, Zb. *kercūn*. Cf. "fowl".  
 cold (adj.), Iś. *sard* ; W. *sūr*.  
 collar (of a garment), Iś. *γol* ; W. *γaray*.  
 collect: he collected, Zb. *jam kal*.  
 comb, Iś. *šufān* ; W. *nabúsm*.  
 come: Iś. he came, *āγad*, *dyad* ; they came, *āγad-ān* ;  
 Zb. I come, *isum* ; come thou (impv.), *is* ; he came,  
*āγad* ; he has come, *isāk*.  
 come back, see "return".  
 command (subst.), Iś. *lukm*.  
 complete, Iś. *lip* ; W. *t'géi*. Cf. "all".  
 conflagration, see "flame".  
 consoling, entreaty, Zb. *dilāsā*.  
 consume : he consumed, Zb. *kel kal*.  
 conversation, Iś. *gap*.  
 cooking-pot, cauldron, Iś. *cuḍan* ; W. *dēy*.  
 corpse, Iś. *muluk* ; W. *murtai*. Cf. "die".  
 cough, Iś. *χofuk* ; W. *kaχ*.  
 country, Zb. *mulk*.  
 cow, Iś. *γū* ; W. *γiū* ; Zb. *γūi*.  
 cradle, Iś. *šuwīn* ; W. *gawā'ra* ; Zb. *šuen*.  
 crooked, Iś. *kaž* ; W. *kard*.  
 cubit, Iś. *bāzu* ; W. *arat*.  
 cultivator, Zb. *dehqān*.  
 curds, Iś. *pōi* ; W. *pai*.  
 cut (past part.), Zb. *keṭ*.  
 cymbal, see "musical instrument".  
 cypress, see "juniper".  
 dancing, Zb. *raqqāsī*.  
 daughter, Iś. *udōγd* ; W. *dagd* ; Zb. *štāk*, *štākak*, *štā*.

daughter-in-law, Iś. *uznul*; W. *staχ*.

dawn, morning, Iś. *rōz*; W. *ruχn*; Yz. *roχnzit*; at dawn, Iś. *sahar*.

dawn, daylight, Iś. *raušan*; W. *rōχn*; Yz. *rōšnahai*.

day, Iś. *rōz*; W. *rawār*; Yz. *miθ*; Zb. *mī*.

daybreak, see "morning".

debauchery, Zb. *badmastī*.

deer, Zb. *zuwāk*.

desire: Iś. I desire, *talápum*, *tilápum*; thou desirest, *talapi*.

devil, Zb. *šaitān*.

die: Iś. he died, *mul*; Zb. I die, *murum*; die thou (impve.), *mur*; dead, *mul*.

dirt, Iś. *cirk*; W. *rēm*.

dish (wooden), Iś. *kāsa*; W. *kubūn*.

distant, see "far".

divide: he divided, Zb. *taχsīm kul*.

do, see "make".

dog, Iś. *kud*; W. *šac*; Zb. *ked*.

donkey, see "ass".

door, Iś. *var*; W. *bār*; Zb. *war*.

door-plug, Iś. *pālu-var*; W. *dustak*.

dove, see "pigeon".

down, Zb. *vīš*. Cf. "below".

draw (water from a well): Zb. (impve. sg. 2), *newar*.

dry, Iś. *kāk*; W. *wesk*.

duck, Zb. *murγavī*.

dung, Iś. *γudārga*; W. *karau*.

dust, see "earth".

dwell, see "sit".

each-other, Iś. *ham-digar*.

eagle, Iś. *ākāb*; W. *bispūr*.

ear, Iś. *γōl*; W. *γiš*; Zb. *γāl*.

earring, Iś. *gōš-vār*.

earth, dust, Iś. *šit*; W. *šit*.

eat : Iš. eating, food (verbal noun), *χaruk* ; I will eat, *χarum* ; Zb. *χaram*, I eat ; *χaren*, we eat ; *χaren*, they eat ; eat thou (impve.), *χar*.

egg, Iš. *akik* ; W. *tuχ-mury*.

eight, Iš. *ât* ; W. *hāt* ; Yz. *hōšt* ; Zb. *ot*.

elbow, Iš. *bāzu* ; W. *barut*.

eldest (of a family), Zb. *kata*.

eleven, Iš. *yāzda* ; W. *das-īw*.

embrace, *bar*. Cf. "breast".

emerge, see "go out".

enter : Iš. he entered, *a-tōγd* ; Zb. he entered, *a-tayd*.

entrails, Iš. *récik* ; W. *šingar*.

evening, Iš. *vajer*, *vužēr* ; W. *pürz* ; Yz. *šām*.

expenditure, Zb. *χarc*.

eye, Iš. Zb. *tsām* ; W. *cözm*.

eyebrow, Iš. *vrits* ; W. *vrao*.

eyelid, Iš. *pātik* ; W. *pātak*.

fall : Zb. it falleth (a share falling to a person), *idāwī*.

family, Iš. *miš-χēš* ; W. *χēš*.

famine, Zb. *žandākī*. Cf. "hungry".

far, distant, Iš. *dīr-šluk* ; W. *dīr* ; Zb. *dīr*.

fast (of a horse), Iš. *džistuk* ; W. *rang*.

father, Iš. *tot*, *tāt* ; W. *tal* ; Zb. *tāt*, *tā*.

fault, Iš. *gunā*.

fear (subst.) : Iš. he feared, *trās kul*.

feast, Iš. *watik* ; W. *tui*.

female, Iš. *šütš* ; W. *strei* ; Zb. *šec*.

fever, Iš. *tab-larza* ; W. *andāw*.

few, a, Zb. *tsamend*.

field, Zb. *kaštgh*.

fifty, Zb. *panjāh*.

find, obtain : Iš. (if) he find, *āviri* ; find ye (impve.), *āvīrau* : *avul*, he obtained ; Zb. I find, *awērum* ; I found, *awāl-am*. Cf. "found".

finger, Iš. *nirχok* ; W. *yāngl*.

finger-nail, Iś. *ingituk*; W. *digö'r*.

fire, Iś. *rošni*; W. *raχnīg*; Yz. *yēts*; Zb. *rošnī*.

fireplace, see "hearth".

fist, Iś. *mut*; W. *möst*.

fit, worthy, suitable, Zb. *lāyiq*.

fitting, proper, Zb. *munāsib*.

five, Iś. Zb. *pūnz*; W. *pānz*; Yz. *pinz*.

flame, Iś. *mauj*; W. *rau*.

flame, conflagration, Iś. W. *sūz*.

flay, kill: Iś. he flayed, *kut*.

flea, Iś. *kāyiy*; W. *sparḍanj*.

flee: Zb. he fled, *just*.

flour, Iś. *uluk*; W. *yumj*.

flower, sprout, Iś. *gulok*; W. *spray*.

fly (subst.), Iś. *paša*; W. *maks*.

foam, Iś. *χafuk*; W. *χuf*.

fold (of cloth), Iś. *tār*.

food, Zb. *gāla*, *gāla-māla*. See "bread".

foolish, Iś. *bē-fām*, *nāfam*.

foot, Iś. *pu*; W. Zb. *pūd*.

for, Iś. Zb. *bā*; Zb. *χātir*.

ford, Iś. *guzar*; W. *türt*.

forearm, Iś. *vrū*; W. *yurm*.

forehead, Iś. *pešāni*; W. *ruk*.

found, Zb. *yaf*.

four, Iś. *tsafur*; W. *tsabur*; Yz. *cēr*; Zb. *tsafūr*.

fowl, Iś. *kurcīn*; W. *körk*; Zb. *kercūn*.

fox, Iś. *urwēs*, *úrwešak*; W. *naχcēr*.

friend, Zb. *humrah*.

frog, Iś. *mūkuduk*; W. *mukt*.

from, Iś. Zb. *ta*; Zb. from among (two), *ta . . . māben*;

from this, *tsī*; from him, *tsū*; from them, *tsūwend*.

front, Iś. in front of, *sar dā*. Cf. "before".

frost (white), see "white frost".

fuel, Iś. *yuz*; W. *γūz*.

full, replete, see "satisfied".

fur cap, Iš. *talpak*; W. *p<sup>u</sup>k-ál*.

fur robe, Iš. *rušt*; W. *karast*.

girl, Zb. *stāk*. Cf. "daughter".

girth (of a saddle), Iš. *tangiš*; W. *taráng*.

give: Iš. I will give, *dayum*; give thou (impve.), *dai*; he gave, *dūd*; Zb. give thou (impve.), *dai*; thou gavest, *dūd-ē*; he gave, *dūd*; he has given, *dūdāk*.

go, move to: Iš. go thou (impve.), *šū*; he went, *šud*; they went, *šud-ān*; Zb. I go, *šom*; he may go, *šūai*; walk thou (impve.), *šū*; he went, *šud*. Cf. "become".

go, walk, depart: Iš. he departed, *tōyd*; they went, *tōyd-ān*.

go in, see "enter".

go out, emerge: Iš. he went out, *nušt*; Zb. he emerged, *našet*.

goat, Iš. *ruc*; W. *tuγ* (male. *buc*); Zb. *wuc*.

goat (small), see "kid".

God, Iš. *χudā*; Zb. *χudāi*.

gold, Zb. *tilā*.

good, Iš. *firi*, *nek*; W. *bāf*; Zb. *feri*.

gorge, see "ravine".

grandchild (m. or f.). Iš. *nárus*; W. *nápus*.

grandfather, Iš. *bōbo*; W. *pāp*.

grandmother, Iš. *bībī*; W. *mām*.

grasp, seize: Iš. he may grasp, *nasu*; he grasped, *nad*;

Zb. take thou (impve.), *nast*; he took, he bought, *ned*;

he has married (so and so), *nudāk*.

grass, Iš. *ūš*; W. *wuš*.

graze: Zb. he is grazing (cattle), *bi-carānā*; for grazing (infin. of purpose), *carāndanī*.

great, big, Iš. *katta*; W. *lup*; Zb. *kata*.

green, Iš. *sabz*.

hair (on the body), Iš. *γēmuk*; W. *rip*; Zb. *seyund*.

half, Zb. *nīm*.

hand, Iš. *dust*, *dūst*; W. Zb. *dāst*.

hand, hollow of, see "hollow" and "handful".

handful (double), hollow of both hands, Iś. *mut*; W. *muc*.

handsome, beautiful, Zb. *ferī*. Cf. "good".

hard, Iś. *kullaχ*; W. *tung*.

hare, Iś. *si*; W. *süi*.

harlot, Zb. *kancanī*.

hatchet, see "axe".

he, she, it, that: Iś. he, *wa*; that, *wa. dīr*; his, *wi, i*;  
her, *i*; its, *i*; him, *wan*; it (acc.), *wan*; that (acc.  
subst.), *wan*; their, *wēv*; they, *-ān*; Zb. he, she, it,  
that, *ao, -a*; him, her, it, *yū, ā, wō, wū, -a*; his, her,  
its, *yū*; gen. abs. sg. *yūnan, yūnen*; they, *āwend*;  
their, *āwenda*; theirs, *āwenden*.

head, Iś. *sur, sār*; W. *sur*; Zb. *sōr*.

head (back of), Iś. *cpōšt*; W. *tor*.

hear: Iś. he heard, *šud*.

heart, Iś. *avzuk*; W. *p<sup>a</sup>zūw*; Zb. *āuzak, āuzen*.

hearth, fireplace, chimney, Iś. *digdān*; W. *duldung*.

heat, Iś. *gārmī*; W. *īw*.

heel, Iś. W. *pāšna*.

height (of a mountain), a mountain height, Iś. *vrāzā*;  
W. *vorz*.

height-sickness (from rarefaction of air), W. *sūḍya*; Turkī,  
*tütak*.

hem (of a garment), Iś. *pāsūzan*; W. *pūrsis*.

here, Zb. *māḍak*, see *dak*.

hidden treasure, Iś. *χazīna-i-γaiḥ*.

high, Iś. *wužduk*; W. *wuc*; Zb. *werač*.

hill, Zb. *alaχ*.

hillock, Iś. W. *buk*.

hip, Iś. *šinj*; W. *šunj*.

hoar frost, see "white frost".

hollow of the hand, Iś. *kaf*; W. *pūn*.

hornless, Iś. W. *kal*.

horse, Iś. *wrok*; W. *yaš*; Zb. *verāk*.

horse-clothing, Iś. *curgī*.

hot, Yz. *kaš*.

house, Iś *χān*; W. *χūn*; Zb. *χān*, *χā*, *χānavār*.

how many? how much?, some, Iś. *tsumánd*; Zb. *tsamend*.

hump-backed, Iś. *pok*; W. *puk*.

hundred, Zb. *sud*.

hunger, Zb. *žandakī*. Cf. "famine".

hungry, Iś. *žunduk*, *žūnduk*. Cf. "famine".

husband, Zb. *māl*.

husks (fodder), Zb. *safākā*.

hut (on the summer grazing-ground), Iś. *krīc*; W. *ktīc*.

I, Iś. *az*, *-im*, *-īm*, *-um*; to me, *mum-bā*; my, *mun*;  
Zb. I, *qz*, *-am*, *-em*, *-im*; me, for me, *mak*, *-am*; to  
me, *men-bā*; my, *men*; mine, *menen*; we, *mōχ*; us,  
our, *mōc*; ours, *mōcen*.

ibex, Iś. *buc*; W. *yukš*.

if, Iś. *agar*, *tsē*; Zb. *ke*.

in, Iś. *dar*, *pa*, *po*; in it, *pī*; Zb. in, *ka*, *pa*, *pēž*; inside,  
*pa . . . tay*.

into, Iś. *darūn*; Zb. *ka*, *pa*.

iron, Zb. *šepōm*.

it, see "he".

jar, large cup, Iś. *rakībī*; W. *pīl*.

jaw, Iś. *ālāša*; W. *zanáš*.

journey, Iś. *safar*.

judge, Zb. *qāzī*.

juniper (Shaw's cypress), Iś. *arca*; W. *yarz*.

keep thou (impv.), Zb. *nigah kun*.

kid, small goat, Iś. *štunuk*; W. *cōry*; Zb. *šatanak*.

kill: Iś. I will kill, *žanum*.

kind: of whatever kind, Iś. *tsē rang*.

king, Iś. *pāldšā*, *pā'dšā*; of, or belonging to, a king, Iś.  
*pā'dšā-na*.

kiss, Zb. *bah*.



knee, Iś. *zung*; W. *brīn*.

knife, Iś. *kel*; W. *kōž*.

knot, Iś. *gīre*.

lad (strong), see "man".

ladder, Iś. *šātu*; W. *vaχār*.

lamb, Iś. *waruk*; W. *wūrḱ*.

land, Zb. *zamīn*.

large, see "great".

last: last year, Yz. *par-wēs*.

leading (the act of), Iś. *kutāl*.

leaf (of a tree), Iś. *barg*; W. *palc*.

lean, see "thin".

leg, Iś. *tsiw-ling*; W. *lōng*.

light, lamp, candle, Iś. *cirāγ*.

light: Iś. light thou, set thou alight (impve.), *pedīn*.

lightning, Iś. W. *ātišuk*.

lip, Iś. *lav*; W. *luſc*.

listen, give ear: Iś. they listened, *apuxṭ-ān*.

little, small, Iś. *cūtokoḱ*; W. *čaklái*; Zb. *cuṭ*.

live, abide, see "sit".

liver, Iś. *gōla*; W. *wolt<sup>u</sup>k*.

load, Iś. *vur*; W. *vūr*.

lock, Iś. *uškuz*; W. *úšik*.

long, Iś. *wužduk*; W. *vorz*.

longing, Zb. *armān*.

lose: Zb. he lost, *apnit*, *apēd*.

louse, Iś. *spul*; W. *šiš*.

low, not elevated, Iś. *kalapo*; W. *pašt*.

lucerne, Iś. *γurik*; W. *ujirk*.

"mācān," see "shed".

mad, Iś. *lēv*.

magpie, Iś. *kévžuk*; W. *karjōps*.

make, do: Iś. I will make, *kunum*; make thou (impve.),  
*kūn*; he made, he did, *kul*, *kūl*; thou madest, *kāl-ut*;

they made, *kul-ān* ; Zb. to do, to make (infin.), *kanāk* ;  
I make, I do, *kenam*, *kunam* ; we make, *kunen* ; make  
thou (impve.), *kun* ; I did, *kal-im* ; he did, *kal* ; they  
made, *kal-en*.

male, Iś. *nark* ; W. *γoš* ; Zb. *nar*.

man, Iś. *ādam* ; men, *ādam* ; Zb. *ādam*.

man, *vir*, a strong lad, Iś. *muluk* ; W. *ḍai* ; Zb. *mōlāk*.

manifest, ready for use, Iś. *paidr̥*.

mantilla (woman's), Iś. *pakol*.

many, Zb. *fai*.

mare, Zb. *baital*.

marry, see "grasp".

marsh, see "well".

me, see "I".

meat, flesh, Iś. *puḍf* ; W. *gōšt*.

merchant, Zb. *bāzargān*.

merriment, rejoicing, Zb. *χašwaχtī*, *χušwaχtī*.

message, Zb. *pēγām*.

midday, see "noon" : midday meal, breakfast, Iś. *flā'vuk* ;  
W. *cāšt*.

midst, middle, Iś. *mabāin* : W. *malūng*. Cf. "amongst"

milk, Iś. *χum* : W. *žarž* : milk (thick after calving),  
beestings milk, Iś. *filla* : W. *pīχ*.

mill, watermill, Iś. *χudāri* ; W. *χudārg* : the funnel-  
shaped feeder of a mill, Iś. *kā'suk* ; W. *dār*.

moon, Iś. *mā* : W. *māi*, *žmak* ; Yz. *māst* ; Zb. *ilmēk*.

moraine, see "place covered with stones".

morning, see "dawn" : early in the morning, before  
daybreak, Iś. *tārikān* ; W. *noγdīn*.

moth (that eats clothes), a woodworm, Iś. *wuc* : W. *wīc*.

mother, Iś. *nān* : W. *nān*.

mother-in-law, Iś. *χuš* : W. *χuš*.

moustache, Iś. *šabrut* ; W. *burut-šapar*.

mouth, Iś. *futs* : W. *γuš* ; Zb. *fots*.

much, Zb. *fai*.

mud, see "quagmire".

musical instrument (of the cymbal kind), Iś. *daf*; W. *dória*.  
 "mussuk," a goat-skin used for swimming, Iś. *dets*;  
 W. *ḍātsk*; a small mussuk, Iś. *kulvar*; W. *pitvar*.  
 my, see "I".

name, Zb. *nēm*.

narrow, tight, W. *tung*.

navel, Iś. W. *nāf*.

near: Iś. near the king, *pādšā dzā*; Zb. near, *qarīb*, *jā*,  
*ka . . . gul*.

needle, Iś. *šutun*; W. *sils*.

needy, poor, Zb. *šilaχ*.

nephew, Iś. *χīr*: W. *χuryān*.

nest, Iś. *šab-gāh*; W. *yōtr*.

net (for catching birds), Iś. *halka*.

new, Iś. *nawuk*: W. *šoyd*.

news, information, Iś. *χabar*.

night, Iś. *šab*, *šab*: W. *nāyḍ*; Yz. *šāb*; Zb. *fersun*.

nightmare, night-spectre, Iś. *lēw*, *vāyḍ*.

nine, Iś. *naw*: W. *nāo*: Yz. *nā*: Zb. *nao*.

no, Zb. *ne*, *nō*.

noise, sound, *āwāz*.

noon, midday, Iś. *mai*; W. *maḍūr*; Yz. *miθmad*.

nose, Iś. *nīs*; W. *mis*: Zb. *nīs*.

not, Iś. *na*, *nus*; Zb. *na*, *n'*, *nas*; I am not, Zb. *nast-em(-im)*.

now, Zb. *psah*.

O, Iś. *ai* (contemptuously), *ē* (respectfully); Zb. *ēh*  
 (respectful).

obtain, see "find".

of, belonging to, Iś. *-na*; Zb. of, *-e* (*ičāfat*).

on, upon, Zb. *ka*, *sar*, *ka . . . sar*.

on to, Iś. *tar*.

on you be the peace, Iś. *alaikum as-salām*.

one, Iś. *wak*, *wok*; W. *ūi*; Yz. *wōγ*; Zb. *wok*.

open: Iś. he opened, *at kul*.

ornament (on the person), Iś, *marjān*; W. *satk*.  
 other, Iś. *an*; W. *yan*.  
 outside, Iś. *var*; W. *vic*.  
 ovis Poli, Iś. *surχa*; W. *rīš*.  
 own: Iś. my own, thine own, his own, *χē*; from thine own, *tsχē*; Zb. *owān*, *χē*. Cf. "self".

parched grain ground into meal, *sattū*, Iś. *put*; W. *pöst*.  
 partridge, Iś. *ujinj*; W. *ckör*.  
 pass: Iś. (time) passed, *šux̌t*; Zb. I passed over, *šex̌t-am*.  
 patch (in a garment), Iś. *labad*; W. *pšīn*.  
 peace be on you, Iś. *as-salām alaikum*.  
 pearls, Iś. *čurr*.  
 perspiration, sweat, Iś. *χair*; W. *χai*.  
 physician, *tabīb*.  
 piece, Iś. *lar*; (cut to) pieces, *kandar*.  
 pierce: Iś. pierce thou (impv.), *kif*; he pierced, *kift*.  
 pig (wild), Iś. Zb. *χāg*; W. *χäg*.  
 pigeon, dove, Iś. *kuwid*; W. *kibit*.  
 pillow, Iś. *mīsuk*; W. *χaval*.  
 pitchfork, Iś. *úštevun*; W. *bān*.  
 place, Iś. *čā*; Zb. *jā*.  
 place, put: Zb. he placed, *nešt*.  
 place covered with stones, moraine, Iś. *ambol*; W. *šui*.  
 plane-tree, Iś. *cenā'r*, *cenār*, *cenār*.  
 platform (for sleeping), Iś. *rēž*; W. *raž*.  
 pleased, Iś. *χuš-waχt*. Cf. "merriment".  
 plough, Iś. *uspīr*; W. *spūdār*.  
 pocket, Iś. W. *jēbak*.  
 point, tip, Iś. *nāl*; W. *mīs*.  
 pool, Iś. *kāl*; see also "well".  
 poor, see "needy".  
 posteriors, podex, Iś. *kšīn*; W. *sakšīn*.  
 precipice, Iś. *parra*; W. *paryan*.  
 prepare: Zb. thou preparest, *gāχa*; he prepared, *gaχt*.  
 price, Zb. *qīmat*.

property, Zb. *māl*.

provisions, supplies, cereals, Iš. *yan*; W. *žau*; Zb. *baχš*.  
put, see "strike", "place".

put on (clothes), see "clothe".

quagmire, mud, Iš. *govāz*; W. *šinap*.

quail, Iš. *wōrtš*; W. *wōlc*.

rag, Iš. *tuld*; W. *lok*.

rain, Iš. *urnaduk*; W. *vār*.

rake, see "bush-harrow".

ram, male sheep, Iš. *nark*; W. *γōš-kala*.

rat, Iš. *pōrk*; W. *pürk*.

raven, Iš. *kurni*; W. *šönd*.

ravine, gorge with stream, Iš. *dār*, *χaraw*; W. *dōr*, *jirāw*.

razor, Zb. *tēγ*.

ready for use, see "manifest".

red, Iš. *surχ*; W. *sokr*.

refuse (subst.), Iš. *γāžd*; W. *rap<sup>uk</sup>*.

rejoicing, see "merriment".

remain : Iš. he remained, *frin*.

remaining over and above, Iš. *fai*; W. *boš*; Zb. *ziud*.

Cf. "much".

renewed, fresh, Iš. *tāza*, *tāza*, *tāza*.

return, come back : he returned, Zb. *γēšt*.

rib, Iš. *parak*, *uleχ*; W. *pürs*.

ring (small), Iš. *mardik*; W. *pōry*; Zb. a ring, *ciliak*.

rise, see "arise".

road, Iš. *šoval*, *šāwal*; W. *wađuk*; Zb. *rah*.

robe, see "cloak".

rock, see "stone".

rod, stick, Iš. *γuřca*; W. *šōpk*.

rope, Iš. *vuš*; Zb. *wāš*.

rubies, Iš. *lā'l*.

rug, Iš. *pālus*; W. *palūs*.

run : Zb. run thou, *γūz*; he ran, *γūzd*.

rupee, Zb. *rupya*.

sack, Iš. *χurjīn*.

saddle, Iš. *pāling* ; W. *póduna* ; Zb. *zīn*.

safe, well, *sihat*. Cf. "well".

salt, Iš. *nínuljak* ; W. *nimak*.

sand, Iš. *rēg* ; W. *lewārc*.

satisfied, full, Zb. *sēr*.

say : Iš. he said, *γēžd* ; Zb. *γēžum*, I say ; *γēd*, he said ;  
*gap dēd*, he said.

see : Zb. I see, *vīnum* ; he saw, *vīnd*.

seed (of a plant), Iš. *teym* ; W. *tūym*.

seize, see "grasp".

self, Iš. *χadak*, *fak* ; your Honour, *fak*.

send : Zb. he may send, *asti-a* ; he sent, *astūd*, *astō*.

sense, consciousness, Zb. *hūš*.

serpent, snake, Iš. *roks* ; W. *faks*.

servant, Zb. *muzdur*, *naukar*, *yatīm*.

service, Zb. *χizmat*.

seven, Iš. Zb. *ved* ; W. *hūb* ; Yz. *hōvd*.

several, some, Iš. *cand*, *tsand*.

sharp, Iš. *tēz* ; W. *tūγd*.

shave : Zb. he shaved, *tūd*.

she, see "he".

shed, "mācān," Iš. *tsūrīk* ; W. *yāst*.

sheep (full-grown, fat), Iš. *fərbī* ; W. *pūs* : female sheep,  
ewe, Iš. *mēl* ; W. *mai*.

shelf, plank, wooden board, Iš. *frān* ; W. *rūn*.

shepherd, Zb. *cōpān*.

shift (woman's), Iš. *šāwī* ; W. *parhūn*.

shoe, Zb. *kuš*.

shopkeeper, Zb. *dokandār*.

shoulder, Iš. *sud* ; W. *isp*.

shovel, Iš. *jēi* ; W. *pēi*.

shuttle (weaver's), Iš. *nēsa* ; W. *rašpūk*.

silk, Iš. *bréšum*.

silver, Zb. *nuqra*.

sing : Zb. to sing, *γēžāk*.

singing (noun), Zb. *sāz*.

sister, Iś. *īχā*; W. *χüi*; Zb. *iχā*.

sit: Iś. I will sit, *nēdum*; sit thou (impve.), *nīd*; he sat, *nūlust*, *nulust*; he has sat down, *nulustuk*; Zb. he lives, dwells, *nīdai*; sit thou (impve.), *nīd*; he sat, he lived, *nalāst*; he has sat down, he is seated, *nalāstak*.

six, Iś. *χol*; W. *šād*; Yz. *šū*; Zb. *χāl*.

skin, Iś. *kurust*, *korost*; W. *pist*: goat-skin, see "mussuk".

skull, Iś. W. *kupāl*.

sky, Iś. *āsmān*; W. *āsmān*; Yz. *asmīn*.

slave, Zb. *γulīm*.

sleeve (of a garment), Iś. *zōl*; W. *drost*.

slender, see "thin".

slime (green on standing water), Iś. *γōb-naduk*; W. *γōb*.

sling, Iś. *falaxmān*.

small, see "little".

smear: Iś. he may smear, *sāmbu*; he smeared, *sāmd*, *sāmbud*.

smell (noun), Yz. *bī*.

smoke, Iś. *dīt*; W. *δīt*; Yz. *δād*.

snake, see "serpent".

snow, Iś. *varf*; W. *zam*: Rōšānī, *žiniž*.

soft, Iś. *šilavz*; W. *šilāt*.

sole of the foot, Iś. *pu-kaj*; W. *kaj*.

so many, Zb. *iqā*.

some, see "several", "how much?", "few".

so much, Zb. *zodund*.

son, Iś. *zas*, *zus*; W. *pōtr*; Zb. *zāt*.

soot, Iś. *šu-dīt*; W. *šu-δīt*.

sound, Iś. *sadū*.

span (measure), Iś. *vajab*; W. *avart*.

spark, Iś. *χórājik*; W. *χarādz*.

sparrow, Iś. *murruk*; W. *míngus*.

spinal chord, Iś. *muk*; W. *mak*.

spindle, Iś. *ifc*; W. *tvütr*.

spoon, Iś. *kāfc*; W. *kapc*.

spring (of water), Iś. *āšik*; W. *yašk*.

sprout, see "flower".

stand up, see "arise".

star, Iś. *struk*; W. *stūr*; Yz. *štarak*; Zb. *sitāru*.

start, set forth: Iś. he started, *raṣwān šud*.

stick, see "rod".

stirrup, Iś. *dākoša*; W. *tukum*.

stomach, see "belly".

stone, rock, cliff, Iś. *sung*; W. *γār*; Yz. *γrtok*.

strike, apply, to put: Iś. (if) he put, *dū*: he put, applied, *dēd*; Zb. strike thou, put thou (impve.), *deh*: put ye (impve.), *dēr*; he struck, he knocked, *dēd*; he said. *gap dēd*; I have beaten him, *dēdāk-am-a*.

strong lad, see "man".

stupid, see "blunt".

summer, Yz. *amung*.

sun, Iś. *rēmuz*; W. *īr*; Yz. *χvor*; Zb. *ormōzd*.

superfluous, see "remaining over and above".

supplies, see "provisions".

sweat, see "perspiration".

sweet, Iś. *χažok*; W. *χužg*.

tail, Iś. *dumb*.

take: Iś. he takes *zant*; (if) he take, *zānzū*; take thou (impve.), *zānz*: he took, *zōγd*; Zb. he took, *zāγd*.  
See also "grasp".

take away: Iś. I shall take away, *ussum*; he took away, *wud*.

tall, Zb. *weraz*; see "high".

tassel, Iś. *tāpak*; W. *pulk*.

tear (from the eye), Iś. *āšik*; W. *yašk*.

ten, Iś. *dah*; W. *das*; Yz. *δus*; Zb. *dōs*.

that, see "he".

that (conj.), Zb. *ke*.

then, Iś. *inga*; Zb. *aw waχt*.

thence, Iś. *ta wadak*, *twadak*.



there, Iš. *wadak*; Zb. *tāda*, *wōda*, *wūda*.

they, see "he".

thief, Iš. *dužd*; W. *gūd* (? *γūd*).

thigh, Iš. *satχān-mayzuk*; W. *malung-yaic*.

thin, lean, W. *χot*.

thin, slender, Iš. *tanuk*; W. *sanār*.

this, Iš. *nakavī*; (adj.), *nakwa*; (acc. subst.), *man*; of these, their, *mīv*; Zb. this, *am*; of this, *ama*.

thorn, Iš. *kā'nduk*; W. *zaχ*.

thou, Iš. *tu*, *-at*, *-t*; to thee, *tu-bā*; thy, *tu*; you (acc.), *tamuχ*; to you, *tamuχ-bā*; your Honour, *fak*; Zb. thou, *tō*, *ē*; sg. obl., *tō*, *tī*; thy, *tī*; thine, *tīnen*; you, *tōmōχ*; of you, *tōmōχ*; yours, *tōmōχen*.

thousand, Zb. *azār*.

thread (of cotton), Iš. *vāse*; W. *úsai*.

thread (of wool), Iš. *ivduk*.

three, Iš. *rūi*; W. *trūi*; Yz. *toi*; Zb. *rai*, *ru*.

throat, Iš. *γāl*; W. *alk*.

throne, Iš. *taχt*.

tight, see "narrow".

till, until, Iš. *tā*.

time, Iš. Zb. *waxt*.

tip, see "point".

tired, weary, Iš. *frinduk*; W. *wareχk*.

to, Iš. *bā*, *bā*; (motion towards), *tar*; Zb. *bā*, *ka*.

to-day, Iš. Zb. *nēr*; W. *ādγ*; Yz. *war*.

to-morrow, Iš. *ābuzd*; W. *warok*; Yz. *aftu*.

tongue, Iš. *zruk*; W. *zik*; Zb. *zeruk*.

tooth, Iš. *dānd*; W. *dānduk*; Zb. *dānduk*.

town, village, Iš. *qúslāq*; Zb. *qışlāq*. Cf. "city".

trading (noun), Zb. *sandāi*.

treasure, Iš. *χazīna*.

tree, Zb. *daraχt*.

trouble: Iš. he made trouble, gave trouble, i.e. (politely) invited in, *kēu-kul*.

trough, Iš. *nā'wa*; W. *pūt-χārm*.

trousers (wide outer), Iš. *šawdlak*; W. *šavālak*.

trouser-band, Iš. *wúlvuš*; W. *pármeyung*.

turban, Iš. W. *sallā*.

turban (woman's), Iš. *láta*, *cil*.

twenty, Zb. *wišt*.

twig, Iš. *vēχ*; W. *zaχ*.

two, Iš. *daυ*, *dō*; W. *bāi*; Yz. *δau*; Zb. *dōv*, *dō*.

uncle (paternal), Iš. *χuluk*; W. *bac*; Zb. uncle, *vutš*.

under, Zb. *pa* . . . *vīš*.

up, Zb. *werāz*.

upon, see "on".

o

very, Zb. *fai*.

vessel (water-), Iš. *γúdāra*; W. *lūt*.

village, Zb. *qišlāq*.

vizier, Iš. *wazīr*; acc. pl., *wazīrā'w*; from the viziers,  
*tsa wazīrā'w*; to viziers, *wazīrā-bā*.

walnut, Iš. *cārmaz*; W. *tor*.

waist, middle of the body, Iš. *med*; W. *mād*.

wasp, Iš. *wazwusak*; W. *δās*.

water, Iš. *wek*, *vēk*; W. *γupk*; Zb. *wēk*, *wē*.

watercourse, see "canal".

watermill, see "mill".

wealth, Zb. *daulat*.

wealthy, Zb. *daulatdār*.

weeping, lamentation, Zb. *geryān*.

well, pool, marsh, Iš. *wek-logdok*; W. *cāl*; Zb. *pa-γāo*.

well, whole, in good health, Iš. *sihat*, *siyāt*, *tāzu*; Zb. *sihat*.

well, thoroughly, Zb. *χub*.

well! very well! good! yes, Iš. *χōh*.

wet, damp, Iš. *šihluk*; W. *χaic*.

what, see "who?".

whatever, Zb. *tsīzē*.

whatever kind of, Iš. *tsē-rang*.

wheat, Iś. *γundum* ; W. *γudīm*.

when, Zb. *waxtē ke, ke*.

where ? Iś. *kum dzā*.

whetstone, Iś. *vasīn* ; W. *pisān*.

whey, Iś. *nūdukurek* ; W. *doγār*.

white, Iś. *safēd* ; W. *ruχn* ; Zb. *surχūn*.

white frost, hoar frost, Iś. W. *šuk*.

who (rel.), Iś. *tsē, tsē* ; which (= if), *tsē* ; which, *za* ;  
Zb. *who, ke*.

who ? Iś. *kudum* ; what ? Iś. *kum* ; (adj.), *cīz* ; Zb. *who ?*  
*kāi* ; what ? *tsīz, tsanu*.

whole, see "well".

why ? Zb. *tsīz-bā*.

wide, see "broad".

wife, Iś. *žānj* ; W. *kōnd* ; Zb. *kūc*.

willow, Iś. *šurmok* ; W. *tūk*.

wish : Zb. he wished, *kimd*.

with, together with, Zb. *gal, ka . . . gal*.

with, by means of, Zb. *ka*.

within, Iś. *po . . . darūn* ; from within (doors), *tsa var*.

wolf, Iś. *urk* ; W. *šapt*.

woman (a young woman), Iś. *štok* ; W. *purcād* ; Zb. a  
woman, *wujinjōk* ; a girl, a daughter, *štāk*.

woman's turban, see "turban".

wood, Iś. *durk* ; W. *šung*.

wool, Iś. *pām* ; W. *γor*.

word, Iś. Zb. *gap*.

worm, Iś. *putsuk* ; W. *prie*. For "woodworm", see  
"moth".

worry, Zb. *deqat*.

worthy (of), Zb. *lāyiq*.

wrist, Iś. *prēšt* ; W. *pur-sang*.

year, Iś. W. Zb. *sāl* ; Yz. *sāuza* ; last year, Yz. *par-wēs*.

yes, Zb. *balē*.

yesterday, Iś. *pāruzd* ; W. *yaz* ; Yz. *biyēr*.

## A SHORT LIST OF YĀZGHULĀMĪ WORDS

(with, when known, the corresponding Šurnī and Iškāšmī words)

*afau*, Iš. *āluzd*, to-morrow.

*amang*, Š. *menj*, summer.

*asmīn*, Iš. *āsmān*, the sky.

*bī*, Š. *bōi*, a smell.

*biyēr*, Š. *bīyār*, Iš. *pāruzd*, yesterday.

*cēr*, Š. *tsavōr*, Iš. *tsafur*, card., four.

*dan*, Š. *do*, Iš. *dan* or *dō*, card., two.

*dād*, Š. *δūd*, Iš. *dīt*, smoke.

*das*, Š. *dēs*, Iš. *dah*, card., ten.

*γrtsōk*, Š. *žir*, Iš. *sunj*, a stone, rock, cliff.

*hōšt*, Š. *wašt*, Iš. *ât*, card., eight.

*hōvd*, Š. *wurd*, Iš. *urd*, card., seven.

*kaš*, hot.

*χvōr*, Š. *χēr*, Iš. *rēmuz*, the sun.

*mīθ*, Iš. *rōz*, Zb. *mī*, Š. *meθ*, a day.

*mīθmad*, Iš. *mai*, noon, midday.

*māst*, Š. *mēst*, Iš. *mā*, the moon.

*nā*, Š. *nāo*, Iš. *naw*, nine.

*nur*, Š. *nur*, Iš. *nēr*, to-day.

*pīndz*, Š. *pīnz*, Iš. *pānz*, card., five.

*par-wēs*, Š. *par-wus*, last year.

*roχnzit*, Š. *rušt*, Iš. *rōz*, dawn, morning.

*rōšnūhai*, Š. *ruχ*, Iš. *raušan*, dawn, daylight.

*sānza*, Iš. *sāl*, a year.

*šū*, Š. *χāusχ*, Iš. *χol*, card., six.

*šāb*, Š. *šab*, Iš. *šab*, night.

*šām*, Iš. *vajer*, evening.

*štarāk*, Š. *štardz*, Iš. *struk*, a star.

*soi*, Š. *ārraī*, Iš. *rūi*, card., three.

*wōγ*, Š. *yīw*, Iš. *wak* or *wok*, card., one.











